

THE
MONTHLY EPITOME,

For JANUARY, 1802.

I. VOYAGES from Montreal, on the River St. Laurence, through the Continent of North America, to the Frozen and Pacific Oceans, in the Years 1789 and 1793; with a preliminary Account of the Rise, Progress, and present State of the Fur Trade of that Country. Illustrated with Maps, and a portrait of the Author. By ALEXANDER MACKENZIE, Esq. Quarto, pp. 552. Cadell and Davies, Strand; Corbett and Morgan, Pall-Mall; and Creech, Edinburgh.

THE preliminary account, in this work, contains a general history of the Fur Trade, carried on by Canadian merchants. In the counting-house of one of these, says Mr. Mackenzie, "I had been five years, and at this period had left him, with a small adventure of goods, with which he had entrusted me, to seek my fortune at Detroit. He, without any solicitation on my part, had procured an insertion in the agreement, that I should be admitted a partner in this business, on condition that I would proceed to the Indian country in the following spring, 1785. His partner came to Detroit to make me such a proposition. I readily assented to it, and immediately proceeded to the Grande Portage, where I joined my associates." *History*, p. 19.

Our author, assigning his reasons for engaging in these voyages, says, "I was led, at an early period of life, by commercial views, to the country north-west of Lake Superior, in North America; and being endowed by nature with an inquisitive mind and enterprising spirit, possessing also a constitution and frame of body equal to the most arduous undertakings, and

being familiar with toilsome exertions in the prosecution of mercantile pursuits, I not only attempted the practicability of penetrating across the continent of America, but was confident in the qualifications, as I was animated by the desire, to undertake the perilous enterprise.

"The general utility of such a discovery has been universally acknowledged, while the wishes of my particular friends and commercial associates, that I should proceed in the pursuit of it, continued to quicken the execution of this favourite project of my own ambition; and as the completion of it extends the boundaries of geographic science, and adds new countries to the realms of British commerce, the dangers I have encountered, and the toils I have suffered, have found their recompence; nor will the many tedious and weary days, or the gloomy and inclement nights which I have passed, have been passed in vain.

"The first voyage has settled the dubious point of a practicable north-west passage; and I trust that it has set that long agitated question at rest, and extinguished the disputes respecting it for ever. An enlarged discussion of this subject will be found to occupy the concluding pages of this volume.

"In this voyage, I was not only without the necessary books and instruments, but also felt myself deficient in the sciences of astronomy and navigation: I did not hesitate, therefore, to undertake a winter's voyage to this country, in order to procure the one and acquire the other. These objects being accomplished, I returned, to determine the practicability of a commercial communication through

the continent of North America, between the Atlantic and Pacific Oceans, which is proved by my second journal. Nor do I hesitate to declare my decided opinion that very great and essential advantages may be derived by extending our trade from one sea to the other." *Preface*, p. iv, v.

The history of the Fur Trade contains a particular account of the persons engaged, and method of carrying on this traffic, an account of the establishment of the north-west company, with a description of the rivers and country through which they pass, and the manners of Indians with whom they trade. The method of carrying on this traffic is by a number of canoes laden with goods, to exchange with the Indians for their furs, provision for the people employed, and suitable implements for their voyage. "An European, on seeing one of these slender vessels laden, heaped up, and sunk with her gunwale within six inches of the water, would think his fate inevitable in such a boat, when he reflected on the nature of her voyage; but the Canadians are so expert that few accidents happen." *History*, p. 29.

On account of rapids and falls in the waters, this employment is very laborious, as the men are frequently obliged to carry not only the greater part of the lading, but the canoes, and that often over rocks: of these places the author gives particular accounts, one of which is subjoined.

"The Portage La Loche, where the canoes with their lading are carried, is thirteen miles in length, and is a level, until you come within a mile of the termination of the Portage, where there is a very steep precipice, whose ascent and descent appear to be equally impracticable in any way, as it consists of a succession of eight hills, some of which are almost perpendicular; nevertheless the Canadians contrive to surmount all these difficulties, even with their canoes and lading.

"This precipice, which rises upwards of a thousand feet above the plain beneath it, commands a most extensive, romantic, and ravishing prospect. From thence the eye looks down on the course of the little river, by some called the Swan river, and by others the Clear Water and Pelican River, beautifully meandering for upwards of thirty miles. The valley, which is at once refreshed and

adorned by it, is about three miles in breadth, and is confined by two lofty ridges of equal height, displaying a most delightful intermixture of wood and lawn, and stretching on till the blue mist obscures the prospect. Some parts of the inclining heights are covered with stately forests, relieved by promontories of the finest verdure, where the elk and buffalo find pasture. These are contrasted by spots where fire has destroyed the woods, and left a dreary void behind it. Nor, when I beheld this wonderful display of uncultivated nature, was the moving scenery of human occupation wanting to complete the picture. From this elevated situation I beheld my people, diminished as it were to half their size, employed in pitching their tents in a charming meadow, and among the canoes, which, being turned upon their sides, presented their reddened bottoms in contrast with the surrounding verdure. At the same time the process of gumming them produced numerous small spires of smoke, which, as they rose, enlivened the scene, and at length blended with the larger columns that ascended from the fires where the suppers were preparing. It was in the month of September when I enjoyed a scene of which I do not presume to give any adequate description; and as it was the rutting season of the elk, the whistling of that animal was heard in all the variety which the echoes could afford it." *History*, p. 85, 86.

The present establishment of the north-west company is in latitude 58. 38 north, longitude 110. 26 west, called Fort Chipewyan, and formed on a point on the southern side of the Lake of the Hills, the arrival at which place from Canada the author thus describes:

"Here have I arrived, with ninety or an hundred men, without any provision for their subsistence; for whatever quantity might have been obtained from the natives during the summer, it could not be more than sufficient for the people dispatched to the different ports; and even if there were a casual superfluity, it was absolutely necessary to preserve it untouched for the demands of the spring. The whole dependance, therefore, of those who remained, was on the lake, and fishing implements, for the means of our support. The nets

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are sixty fathoms in length, when set, and contain fifteen meshes, of five inches in depth. The manner of using them is as follows: A small stone and wooden buoy are fastened to the side-line, opposite to each other, at about the distance of two fathoms: when the net is carefully thrown into the water, the stone sinks it to the bottom, while the buoy keeps it at its full extent, and it is secured in its situation by a stone at either end. The nets are visited every day, and taken out every other day to be cleaned and dried. This is a very ready operation when the waters are not frozen, but when the frost has set in, and the ice has acquired its greatest thickness, which is sometimes as much as five feet, holes are cut in it at the distance of thirty feet from each other, to the full length of the net; one of them is larger than the rest, being generally about four feet square, and is called the bason: by means of them and poles of a proportionable length, the nets are placed in and drawn out of the water. The setting of hooks and lines is so simple an employment as to render a description unnecessary. The white fish are the principal object of pursuit; they spawn in the fall of the year, and, at about the setting in of the hard frost, crowd in shoals to the shallow water, when as many as possible are taken, in order that a portion of them may be laid by in the frost to provide against the scarcity of winter; as, during that season, the fish of every description decrease in the lakes, if they do not altogether disappear. Some have supposed that during this period they are stationary, or assume an inactive state. If there should be any intervals of warm weather during the fall, it is necessary to suspend the fish by the tail, though they are not so good as those which are altogether preserved by the frost. In this state they remain to the beginning of April, when they have been found as sweet as when they were caught.* *P. lxxviii—ix.*

The Author concludes his history with accounts of the Knisteneaux and Clepewyan Indians. The former

* This fishery requires the most unremitting attention, as the voyaging Canadians are equally indolent, extravagant, and improvident, when left to themselves, and rival the savages in a neglect of the morrow.

are a people spread over a vast extent of country, of whose manners the following account is given. "They have frequent feasts, and particular circumstances never fail to produce them; such as a tedious illness, long fasting, &c. On these occasions it is usual for the person who gives the entertainment, to announce his design, on a certain day, of opening his medicine bag, and smoking out of his sacred stem. This declaration is considered as a sacred vow that cannot be broken. There are also stated periods, such as the spring and autumn, when they engage in very long and solemn ceremonies. On these occasions dogs are offered as sacrifices, and those which are very fat, and milk-white, are preferred. They also make large offerings of their property, whatever it may be. The scene of these ceremonies is in an open inclosure on the bank of a river or lake, and in the most conspicuous situation, in order that such as are passing along or travelling, may be induced to make their offerings. There is also a particular custom among them, that, on these occasions, if any of the tribe, or even a stranger, should be passing by, and be in real want of any thing that is displayed as an offering, he has a right to take it, so that he replaces it with some article he can spare, though it be of far inferior value; but to take or touch any thing wantonly is considered as a sacrilegious act, and highly insulting to the great Master of life, to use their own expression, who is the sacred object of their devotion.

"The scene of private sacrifice is the lodge of the person who performs it, which is prepared for that purpose by removing every thing out of it, and spreading green branches in every part. The fire and ashes are also taken away. A new hearth is made of fresh earth, and another fire is lighted. The owner of the dwelling remains alone in it; and he begins the ceremony by spreading a piece of new cloth, or a well dressed moose-skin neatly painted, on which he opens his medicine bag, and exposes its contents, consisting of various articles. The principal of them is a kind of household god, which is a small carved image about eight inches long. Its first covering is of down, over which a piece of

birch bark is closely tied, and the whole is enveloped in several folds of red and blue cloth. This little figure is an object of the most pious regard. The next article is his war-cap, which is decorated with the feathers and plumes of scarce birds, beavers, and eagle's claws, &c. There is also suspended from it a quill or feather for every enemy whom the owner of it has slain in battle. The remaining contents of the bag are, a piece of Brazil tobacco, several roots and simples, which are in great estimation for their medicinal qualities, and a pipe. These articles being all exposed, and the stem resting upon two forks, as it must not touch the ground, the master of the lodge sends for the person he most esteems, who sits down opposite to him; the pipe is then filled, and fixed to the stem. A pair of wooden pincers is provided to put the fire in the pipe, and a double-pointed pin, to empty it of the remnant of tobacco which is not consumed. This arrangement being made, the men assemble, and sometimes the women are allowed to be humble spectators, while the most religious awe and solemnity pervades the whole. The Michiniwais, or assistant, takes up the pipe, lights it, and presents it to the officiating person, who receives it standing and holds it between both his hands. He then turns himself to the east, and draws a few whiffs, which he blows to that point. The same ceremony he observes to the other three quarters, with his eyes directed upwards during the whole of it. He holds the stem about the middle between the three first fingers of both hands, and raising them upon a line with his forehead, he swings it three times round from the east, with the sun, when after pointing and balancing it in various directions, he reposes it on the forks: he then makes a speech to explain the design of their being called together, which concludes with an acknowledgment of past mercies, and a prayer for the continuance of them, from the Master of life. He then sits down, and the whole company declare their approbation and thanks by uttering the word *Ho!* with an emphatic prolongation of the last letter. The Michiniwais then takes up the pipe and holds it to the mouth of the officiating person, who after smoking three whiffs out of it, utters

a short prayer, and then goes round with it, taking his course from east to west, to every person present, who individually says something to him on the occasion: and thus the pipe is generally smoked out; when after turning it three or four times round his head, he drops it downwards, and replaces it in its original situation. He then returns the company thanks for their attendance, and wishes them, as well as the whole tribe, health and long life." *History*, p. xcix—cii.

"The Chepewyan Indians are a numerous people, who consider the country between the parallels of latitude 60 and 65 north, and longitude 100 to 110 west, as their lands or home.

"The notion which this people entertain of the creation, is of a very singular nature. They believe that, at the first, the globe was one vast and entire ocean, inhabited by no living creature, except a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings were thunder. On his descent to the ocean, and touching it, the earth instantly arose, and remained on the surface of the waters. This omnipotent bird then called forth all the variety of animals from the earth, except the Chepewyans, who were produced from a dog, and this circumstance occasions an aversion to the flesh of that animal, as well as the people who eat it. This extraordinary tradition proceeds to relate, that the great bird, having finished his work, made an arrow, which was to be preserved with great care, and to remain untouched; but that the Chepewyans were so devoid of understanding, as to carry it away; and the sacrilege so enraged the great bird, that he has never since appeared.

"They have also a tradition amongst them, that they originally came from another country, inhabited by very wicked people, and had traversed a great lake, which was narrow, shallow, and full of islands, where they had suffered great misery, it being always winter, with ice and deep snow. At the Copper-Mine River, where they made the first land, the ground was covered with copper, over which a body of earth had since been collected to the depth of a man's height. They believe, also, that in ancient times their an-

cestors lived till their feet were worn out with walking, and their throats with eating. They describe a deluge, when the waters spread over the whole earth, except the highest mountains, on the tops of which they preserved themselves.

"They believe, that immediately after their death, they pass into another world, where they arrive at a large river, on which they embark in a stone canoe, and that a gentle current bears them on to an extensive lake, in the centre of which is a most beautiful island; and that in the view of this delightful abode, they receive that judgment for their conduct during life, which terminates their final state and unalterable allotment. If their good actions are declared to predominate, they are landed upon the island, where there is to be no end to their happiness; which, however, according to their notions, consists in an eternal enjoyment of sensual pleasure and carnal gratification. But if their bad actions weigh down the balance, the stone canoe sinks at once, and leaves them up to their chins in the water, to behold and regret the reward enjoyed by the good, and eternally struggling, but with unavailing endeavours, to reach the blissful island, from which they are excluded for ever." P. cxvii—cxix.

The journal of the first voyage to the North Sea, is contained in seven chapters, and comprehends a circumstantial account of the occurrences of one hundred and two days. The Author embarked in a canoe of birch bark, with "four Canadians, two of whom were attended by their wives, and a German, accompanied by an Indian and his two wives, in a small canoe, with two young Indians, his followers, in another small canoe:" he performed this perilous and laborious enterprise, exposed to the inclemency of climate, the labour of frequently carrying the canoe, and landing, in places very difficult to travel; and the disposition and conduct of the different Indians through whose villages they passed. This voyage was made in the months of June, July, and August, 1789.

The second voyage, which was made to the Pacific Ocean, was performed in eleven months, from October 10, 1792, to August 24, 1793, and its journal takes up thirteen chapters.

The author informs us, that with nine persons he embarked in a canoe, "the dimensions of which were twenty-five feet long within, exclusive of the curves of stem and stern, twenty-six inches hold, and four feet nine inches beam. At the same time she was so light, that two men could carry her on a good road three or four miles without resting. In this slender vessel, we shipped provisions, goods for presents, arms, ammunition, and baggage, to the weight of three thousand pounds, and an equipage of ten people." P. 151.

In one part of this voyage it was agreed to leave the canoe, and what they could not carry, which having secured, they began their journey. We may judge of their difficulties by the following account: "We carried on our backs four bags and a half of pemmican*, weighing from eighty-five to ninety pounds each; a case with my instruments, a parcel of goods for presents, weighing ninety pounds, and a parcel containing ammunition of the same weight. Each of the Canadians had a burden of about ninety pounds, with a gun, and some ammunition. The Indians had about forty-five pounds weight of pemmican to carry, besides their gun, &c. with which they were very much dissatisfied, and, if they dared, would have instantly left us. They

* The provision called *pemmican*, on which the Chepewyans, as well as the other savages of this country, chiefly subsist in their journies, is prepared in the following manner. The lean parts of the flesh of the larger animals are cut in thin slices, and are placed on a wooden grate over a slow fire, or exposed to the sun, and sometimes to the frost. These operations dry it, and in that state it is pounded between two stones; it will then keep for several years. If, however, it is kept in large quantities, it is disposed to ferment in the spring of the year, when it must be exposed to the air, or it will soon decay. The inside fat, and that of the rump, which is much thicker in these wild, than in our domestic animals, is melted down and mixed, in a boiling state, with the pounded meat, in equal proportions; it is then put in baskets or bags for the convenience of carrying it. Thus it becomes a nutritious food, and is eaten without any further preparation, or the addition of salt, spice, or any vegetable or farinaceous substance. A little time reconciles it to the palate. There is another sort made with the addition of marrow and dried berries, which is of a superior quality.

had hitherto been very much indulged, but the moment was now arrived when indulgence was no longer practicable. My own load, and that of Mr. Mackay, consisted of twenty-two pounds of pemmican, some rice, a little sugar, &c. amounting in the whole to about seventy pounds each, besides our arms and ammunition. I had also the tube of my telescope swung across my shoulders, which was a troublesome addition to my burthen. It was determined we should content ourselves with two meals a day, which was regulated without difficulty, as our provision did not require the ceremony of cooking." P. 285, 286.

Our Author gives the following account of the treatment of the dead, and a description of one of their burying-places, in the following words: "At one in the afternoon we came to a house of the same construction and dimensions as have already been mentioned, but the materials were much better prepared and finished. The timber was squared on two sides, and the bark taken off the two others; the ridge-pole was also shaped in the same manner, extending about eight or ten feet beyond the gable end, and supporting a shed over the door; the end of it was carved into the similitude of a snake's head. Several hieroglyphics and figures of a similar workmanship, and painted with red earth, decorated the interior of the building. The inhabitants had left the house but a short time, and there were several bags or bundles in it, which I did not suffer to be disturbed. Near it were two tombs, surrounded in a neat manner with boards, and covered with bark. Beside them several poles had been erected, one of which was squared, and all of them painted. From each of them were suspended several rolls or parcels of bark, and our guide gave the following account of them; which, as far as we could judge, from our imperfect knowledge of the language, and the incidental errors of interpretation, appeared to involve two different modes of treating their dead; or it might be one and the same ceremony, which we did not distinctly comprehend: at all events, it is the practice of this people to burn the bodies of their dead, except the larger bones, which are rolled up in bark and suspended

from poles, as I have already described. According to the other account, it appeared that they actually bury their dead; and when another of the family dies, the remains of the person who was last interred are taken from the grave and burned, as has been already mentioned; so that the members of a family are thus successively buried and burned, to make room for each other; and one tomb proves sufficient for a family through succeeding generations. There is no house in this country without a tomb in its vicinity." P. 307.

ARRIVAL AT AN INDIAN VILLAGE, WITH A BANQUET OF CEREMONY.

"As we approached the edge of the wood, and were almost in sight of the houses, the Indians who were before me made signs for me to take the lead, and that they would follow. The noise and confusion of the natives now seemed to increase, and when we came in sight of the village, we saw them running from house to house, some armed with bows and arrows, others with spears, and many with axes, as if in a state of great alarm. This very unpleasant and unexpected circumstance, I attributed to our sudden arrival, and the very short notice of it which had been given them. At all events, I had but one line of conduct to pursue, which was to walk resolutely up to them, without manifesting any signs of apprehension at their hostile appearance. This resolution produced the desired effect, for as we approached the houses, the greater part of the people laid down their weapons, and came forward to meet us. I was, however, soon obliged to stop from the number of them that surrounded me. I shook hands, as usual with such as were the nearest to me, when an elderly man broke through the crowd, and took me in his arms; another then came, who turned him away without the least ceremony, and paid me the same compliment. The latter was followed by a young man, whom I understood to be his son. These embraces, which at first rather surprised me, I soon found to be marks of regard and friendship. The crowd pressed with so much violence and contention to get a view of

us, that we could not move in any direction. An opening was at length made to allow a person to approach me, whom the old man made me understand was another of his sons. I instantly stepped forward to meet him, and presented my hand, whereupon he broke the string of a very handsome robe of sea-otter skin, which he had on, and covered me with it. This was as flattering a reception as I could possibly receive, especially as I considered him to be the eldest son of the chief. Indeed it appeared to me that we had been detained here for the purpose of giving him time to bring the robe with which he had presented me.

"The chief now made signs for us to follow him, and he conducted us through a narrow coppice for several hundred yards, till we came to an house built on the ground, which was of larger dimensions, and formed of better materials than any I had hitherto seen; it was his residence. We were no sooner arrived there than he directed mats to be spread before us, on which we were told to take our seats, when the men of the village, who came to indulge their curiosity, were ordered to keep behind us. In our front other mats were placed, where the chief and his counsellors took their seats. In the intervening space, mats which were very clean, and of a much neater workmanship than those on which we sat, were also spread, and a small roasted salmon placed before each of us. When we had satisfied ourselves with the fish, one of the people who came with us from the last village approached, with a kind of ladle in one hand containing oil, and in the other something that resembled the inner rind of the cocoa-nut, but of a lighter colour; this he dipped in the oil, and having eaten it, indicated, by his gestures, how palatable he thought it. He then presented me with a small piece of it, which I chose to taste in its dry state, though the oil was free from any unpleasant smell. A square cake of this was next produced, when a man took it to the water near the house, and having thoroughly soaked it, he returned, and after he had pulled it to pieces like oakum, put it into a well-made trough, about three feet long, nine inches wide, and five deep; he then plentifully sprinkled it with salmon oil, and manifested

by his own example, that we were to eat of it. I just tasted it, and found the oil perfectly sweet, without which the other ingredient would have been very insipid. The chief partook of it with great avidity, after it had received an additional quantity of oil. This dish is considered by these people as a great delicacy; and, on examination, I discovered it to consist of the inner bark of the hemlock tree, taken off early in summer, and put into a frame, which shapes it into cakes of fifteen inches long, ten broad, and half an inch thick; and in this form I should suppose it may be preserved for a great length of time." P. 325—327.

H. HOSEA translated from the Hebrew, with Notes explanatory and critical. By SAMUEL Lord Bishop of ROCHESTER. Robson, New Bond-street. 4to. 11. 1s.

THE learned Author commences his preface with a statement of the duration of Hosea's ministry, which he represents as not less than seventy years, and proceeds to shew the principal subject and peculiar character of the prophet; observing, "It is a great mistake, into which the most learned expositors have fallen, and it has been the occasion of much misinterpretation, to suppose that 'his prophecies are 'almost wholly against the kingdom 'of Israel;' or that the captivity of the ten tribes is the immediate and principal subject, the destiny of the two tribes being only occasionally introduced. Hosea's principal subject is that, which is the principal subject indeed of all the prophets; the guilt of the Jewish nation in general; their disobedient, refractory spirit; the heavy judgments that awaited them, and their final conversion to God; their re-establishment in the land of promise, and their restoration to God's favour, and to a condition of the greatest national prosperity, and of high pre-eminence among the nations of the earth, under the immediate protection of the Messiah, in the latter ages of the world. He confines himself more closely to this single subject than any other prophet." P. 6, 7.

The Author maintains, that the prophet's marriage was a real trans-

action, and in giving an account of the woman's character, supports his opinion in the following manner. "The Hebrew phrase, 'a wife of fornications,' taken literally, certainly describes a prostitute, and 'children of fornications;' are the offspring of a promiscuous commerce. Some, however, have thought, that a wife of fornications may signify nothing worse, 'than a wife taken from among the Israelites, who were remarkable for spiritual fornication, or idolatry.' And 'that children of fornications,' may signify children born of such a mother, in such a country, and likely to grow up in the habits of idolatry themselves, by the force of ill example. God, contemplating with indignation the frequent disloyalty of that chosen nation, to which he was, as it were, a husband, which owed him the fidelity of a wife, says to the prophet, 'Go, join thyself in marriage to one of those who have committed fornication against me, and raise up children who will themselves swerve to idolatry.' But the words thus interpreted contain a description only of public manners, without immediate application to the character of any individual, and the command to the prophet will be nothing more than to take a wife.

"But the words may be more literally taken, and yet the impropriety as it should seem, of a dishonourable alliance formed by God's express command, as some have thought, avoided. Idolatry, by the principles on which it was founded, and by the licence and obscenity of its public rites, had a natural tendency to corrupt the morals of the sex; and it appears, by the sacred history, that the prevalence of it among the Israelites was actually followed with this dreadful effect. It may be supposed that, in the depraved state of public manners, the prophet was afraid to form the nuptial connexion, and purposed to devote himself to a single life: and that he is commanded by God to take his chance: upon this principle, that no dishonour that might be put upon him by a lascivious wife, was to be compared with the affront daily put upon God by the idolatries of the chosen people. 'Go, take thyself a wife among these wantons. Haply she may play thee false, and make thee a father of a

'spurious brood. Am not I the husband of a wife of fornications? My people go daily a whoring after the idols of the heathen. Shall I, the God of Israel, bear this indignity, and shalt thou, a mortal man, proudly defy the calls of nature; fearing the disgrace of thy family, and the contamination of its blood by a woman's frailty?' But this interpretation differs from the former only in the species of guilt imputed to the Israelites collectively; and the command to the prophet is still nothing more than to venture upon a wife, ill-qualified as the women of his times in general were for the duties of the married state. And the injunction seems to be given for no other purpose than to introduce a severe animadversion upon the Israelites, as infinitely more guilty with respect to God, than any adulteress among women with respect to her husband.

"But it is evident, that 'a wife of fornications,' describes the sort of woman with whom the prophet is required to form the matrimonial connection. It expresses some quality in the woman, common perhaps to many women, but actually belonging to the prophet's wife in her individual character. And this quality was no other than gross incontinence in the literal meaning of the word, carnal, not spiritual fornication. The prophet's wife was, by the express declaration of the Spirit, to be the type or emblem of the Jewish nation, considered as the wife of God. The sin of the Jewish nation was idolatry, and the scriptural type of idolatry is carnal fornication; the woman, therefore, to typify the nation, must be guilty of the typical crime; and the only question that remains is, whether this stain upon her character was previous to her connection with the prophet, or contracted afterwards?" *P. 11, 12.*

In prosecuting this subject, the author insists upon the woman's incontinence before, and infidelity after marriage, and adds the following arguments as an answer to objections founded upon the supposed immorality of the prophet's marriage as a reality. "If any one imagines, that the marriage of a prophet with an harlot, is something so contrary to moral purity as in no case whatever to be justified, let him recollect the case of Salomon the Just, as he is

stiled in the targum upon Ruth, and Rahab the harlot. If that instance will not remove his scruples, he is at liberty to adopt the opinion, which I indeed reject, but many learned expositors have approved, that the whole was a transaction in vision only, or in trance. I reject it, conceiving that whatever was unfit to be really commanded, or really done, was not very fit to be presented as commanded, or as done, to the imagination of a prophet in his holy trance. Since this, therefore, was fit to be imagined, which is the least that can be granted, it was fit (in my judgment) under all the circumstances of the case, to be done. The greatness of the occasion, the importance of the end, as I conceive, justified the command in this extraordinary instance." *P. 15.*

The remainder of the preface contains the import and design of the names, given to the children of the prophet's wife; with the reasons for the obscurity of Hosea's writings, and thus concludes, with giving the design of the work.

"With respect to my translation, I desire that it may be distinctly understood, that I give it not, as one that ought to supersede the use of the public translation in the service of the church. Had my intention been to give an amended translation for public use, I should have conducted my work upon a very different plan, and observed rules in the execution of it, to which I have not confined myself. This work is intended for the edification of the Christian reader in his closet. The translation is such as, with the notes, may form a perpetual comment on the text of the holy prophet. For, a translation, accompanied with notes, I take to be the best perpetual comment upon any text in a dead language. My great object, therefore, in translating, has been to find such words and phrases as might convey neither more nor less than the exact sense of the original (I speak here of the exact sense of the words, not of the application of the prophecy.) For this purpose I have been obliged, in some few instances, to be paraphrastic. But this has only been when a single word, in the Hebrew, expresses more than can be rendered by any single word in the English, according to the established usage of the language. A translator, who, in

such cases, will confine himself to give word for word, attempts in truth what cannot be done; and will give either a very obscure or a very defective translation; that is, he will leave something untranslated. The necessity of paraphrastic translation will particularly occur whenever the sense of the original turns upon a paronomasia; a figure frequent in all the prophets, but in the use of which Hosea, beyond any other of them, delights. With the same view of presenting the sense of my Author in language perspicuous to the English reader, for Hebrew phrases I have sometimes judged it expedient to put equivalent phrases of our own tongue (where such could be found) rather than to render the Hebrew word for word. But these liberties I have never used without apprising the learned reader of it in my critical notes, and assigning the reason. And sometimes, in the case of phrases, I have given the English reader a literal translation of the Hebrew phrase in the explanatory notes. In some instances, but in very few, I have changed words and forms of expression, in frequent use in our public translation, for others, equivalent in sense, of a more modern phraseology, ever keeping my great point in view, to be perspicuous to the generality of readers." *P. 45.*

"The notes, which accompany my translation, are of two kinds; explanatory and critical. The first are intended to open the sense of the text, and point out the application of the prophecy to the English reader. The latter are disquisitions upon various points of antient learning, many of them purely philological, to ascertain the true sense of the text, to justify my translation of it, or the application of it that I teach the unlearned reader to make, to the satisfaction of the learned reader. The explanatory notes accompany the text, being given at the bottom of the page, and the reference to these is by the smaller letters. The critical notes are placed at the end by themselves, and the reference to these is by the capitals of the Roman alphabet..... I would observe, however, that in the critical notes, with the exception of such as are purely philological, the unlearned reader will find much, that may afford him both amusement and

instruction. And many even of the philological may be of use to those who have a general acquaintance with antient literature, though but a superficial knowledge of the Oriental languages." P. 47, 48.

SPECIMEN OF THE TRANSLATION.

Hosea, Chap. lv. ver. 15.

15. 'If thou play the wanton, O Israel, let not Judah become guilty.—And come ye not unto Gilgal¹, neither go ye up to Bethaven, and swear not, "JEHOVAH liveth". Truly Israel is rebellious, like an unruly heifer (L). Now will JEHOVAH feed them as a lamb in a large place². A companion (N) of idols is Ephraim—Leave him to himself.—Their strong drink is vapid³.—Given up to lasciviousness, greedy of gifts⁴, (O shame!) (Q) are her great men. The wind binds her up in its wings⁵, and they shall be brought to shame because of their sacrifices.

NOTES.

¹ Here a transition is made with great elegance and animation, from the general subject of the whole people, in both its branches, to the kingdom of the ten tribes in particular. "Whatever the obstinacy of the house of Israel may be in her corruptions, at least let Judah keep herself pure. Let her not join in the idolatrous worship of Gilgal or Bethaven, or mix idolatry with the profession of the true religion.—As for Israel, I give her up to a reprobate mind." Then the discourse passes naturally into the detail and amplification of Israel's guilt.

² Gilgal, in this period of the Jewish history, appears from Hosea and Amos, to have been a scene of the grossest idolatry. "Come ye not," i. e. Ye, O men of Judah.

³ "—Swear not, &c." i. e. Swear not the solemn oath of the living God in an idolatrous temple.

⁴ "—In a large place," i. e. in an uninclosed place, a wide common. They shall no longer be fed with care in the rich enclosures of God's cultivated farm; but be turned out to browse the scanty herbage of the waste. That is, they shall be driven into exile among the heathen, freed from what they thought their restraints, and of consequence deprived of all the blessings and benefits of religion. This dreadful menace is delivered in the form of severe derision, a figure much used by the prophets, especially by Hosea. Sheep love to feed at large. The sheep of Ephraim shall presently have room

enough. They shall be scattered over the whole surface of the vast Assyrian empire, where they will be at liberty to turn very heathen. See (M). It is remarkable, however, that even in this state it is said Jehovah will feed them. They are still, in their utmost humiliation, an object of his care.

⁵ "—Vapid," sour, turned. The allusion is to libations made with wine grown dead, or turning sour. The image represents the want of all spirit of piety in their acts of worship, and the unacceptableness of such worship in the sight of God. Which is alledged as a reason for the determination, expressed in the preceding clause, to give Ephraim up to his own ways. "Leave him to himself," says God to his prophet, "his pretended devotions are all false and hypocritical, I desire none of them. See (O).

⁶ Heb. They love, Give ye. See Prov. xxx. 15. See (P).

⁷ An admirable image of the condition of a people torn by a conqueror from their native land, scattered in exile to the four quarters of the world, and living thenceforward without any settled residence of their own, liable to be moved about at the will of arbitrary masters, like a thing tied to the wings of the wind, obliged to go with the wind whichever way it is set, but never suffered for a moment to lie still. The image is striking now, but must have been more striking, when a bird with expanded wings, or a huge pair of wings without head or body, was the hieroglyphic of the

element of the air, or rather the general mundane atmosphere, one of the most irresistible of physical agents. "—binds," or, "is binding," the present tense to denote instant futurity."

TRANSLATION AND EXPLANATORY NOTES, p. 74, &c.

(L) "—Israel is rebellious like an unruly heifer." כפרו סורר סור ישראל —I restore the rendering of the Bishop's Bible and the English Geneva. It was changed into what we now read in the public translation,—"Israel slideth back as a back-sliding heifer," upon a supposition, that the actions of the restive beast, refusing the yoke, are literally expressed in the original, by the word סורר, and that the disobedience of the Israelites is represented under the image of the like action. A notion which the apparent affinity of the roots (סר and סר) might naturally suggest.

The version of the LXX. too is evidently founded upon a similar notion of the original, as literally describing the actions of the animal, but actions of a very different kind, not those of restiveness, but the involuntary running about of the heifer stung by the gad-fly. Διοτι ὁ ἐλάμμις περιεσφύσσει παρεσφύσσει Ἰσραὴλ. But there is certainly no ground at all for this particular interpretation in any use of the verb (סר, or סר), among the sacred writers; and our public translation is much more, than this of the LXX. to the purpose of the context.

The fact, however, is, that the verb סר, or the participle, is in no one passage of the Bible, except this, applied to a brute. It is true, in Lam. iii. 11. we find the word סור applied to a brute; but not to a domestic brute, in a restive or a frisky mood, but to a wild beast, sprung from his lair, and crossing the way of the traveller: and not to the wild beast immediately, but to Jehovah, in wrath and taking vengeance, represented under the image of the wild beast. And in the phrase in this passage סורר דרכי, I take סר to be another word, not from the root סר, but the Poel form of the verb סר. "He turneth aside my ways;" that is, he scares me out of the strait path, and compels me to take a new direction. In the fifteen other passages (and no more) in which the word סר

occurs, it invariably signifies the perverse disposition, or disorderly conduct of a moral agent, without any express allusion to any brute. It seems therefore, at least doubtful, whether, in this passage of Hosea, the figure is not rather in the application of the participle to the heifer, than of the verb to Israel. And it seems safer to give what is indubitably the sense of the passage in plain terms, after the example of the author of the Syriac version, and the majority indeed of interpreters, than to affect to retain metaphors of the original, which may be merely imaginary.

It is worthy of remark, that in many passages of Scripture, besides this, we read in our English Bible of "back-sliding Israel," and of "Israel's back-slidings." But the Hebrew word, in all these other passages, is very different, and from quite another root. And that other word, in the sense of "back-sliding," is never, any more than this word סר, applied to a brute.

(M) "—feed them in a large place," כסרח. This word כסרח is never used but in a good sense; and, for the most part, figuratively, as an image of the condition of liberty, ease, and abundance. I agree, therefore, with Grotius, that this is said with bitter irony. "Est hic χλυσμα; irrisio acerba; ex ambiguo. Latè pascere amant agni. Deus Israellem disperget per totum Assyriorum regnum."

(N) "—A companion of idols," סר עבאם. See Psalm cxix. 63. Isaiah i. 23.

(O) "— Their strong drink is rapid," סר כבאם. The verb סר with an accusative after it, without a preposition or prefix, will not bear the sense of "going after," which some have given it in this place; nor can I think with Houbigant, that the verb in the Kal form is to be taken in the Hiphil sense, the noun כבאם being its subject, and the pronominal suffix attached to the noun its object. I agree with those interpreters who take the noun כבאם as the nominative of the neutral verb, which makes the construction natural, and the sense most apposite. It is well remarked by Drusus and Lively, that wine, in that state which the Hebrew words describe, is called in Latin, vinum fugiens. "Si quis vinum fugiens vendat sciens, debeatne dicere." Cic. de Off. lib. 3.

(P) The construction is certainly uncommon. But I see nothing in it so harsh and obscure, as to make an alteration of the text necessary. I give the sense which the learned Pocock approves, which seems to me to arise easily from the Hebrew words. It must be observed, however, in justice to Houbigant and Archbishop Newcome, that their omission of *וְהוּא* has the authority of three manuscripts, of Kennicott's, of the Syriac version, and the LXX. and was suggested by Archbishop Secker.

(Q) — (O shame) For a long time I thought myself original and single in this way of rendering. But I have the satisfaction to find, that the learned Drusus was before me in it. He renders thus: "Scortando scortati sunt, amant date (O Dedecus) protectores ejus." And he makes this note upon, "O Dedecus, Primus ita exposui; an rectè, judicent peritiharum rerum, *וְהוּא דַּעְוָה עַל הַמַּעֲשִׂים הָאֵלֶּים*."

NOTE ON CHAP. i. VER. 4.

" — Blood of Jezrael. Heb. — bloods of Jezrael," i. e. blood of the holy seed, the faithful servants of God, shed by the idolatrous princes of Jehu's family in persecution, and the blood of children shed in their horrible rites upon the altars of their idols. P. 1.

(n) "Jezrael, the mystical name of the prophet's son, must be familiar to all who are conversant in the Holy Scriptures, as the name of a city in the tribe of Issachar, and of a valley or plain, in which the city stood: the city, famous for its vineyard, which cost the rightful owner, the unfortunate Naboth, his life; and, by the righteous judgment of God, gave occasion to the downfall of the royal house of Ahab: the plain, one of the finest parts of the whole land of Canaan, if we may judge from the partiality of the kings of Israel for the spot, who all fixed their residence in one or other of its numerous cities. Modern expositors, entirely forgetting the prophet's son, have thought of nothing in this passage but the place, the city, or the plain: a mistake into which perhaps they have the more easily fallen, by reason of the explicit mention of the place at the end of the subsequent verse. But if the word Jezrael be taken here as the name of a place, the threat of

"avenging, or visiting, upon the house of Jehu the blood of Jezrael," will signify, that the family of Jehu was to be punished for blood shed by Jehu, or by his descendants in that place."

"Jehu himself shed the blood of Ahab's family, with unsparing hand, in Jezrael. But this was an execution of the judgment, which God had denounced by his prophet Elijah against the house of Ahab, for the cruel murder of Naboth: and it may justly seem extraordinary, that this should be mentioned as a crime of so deep a dye, as to bring down vengeance upon Jehu's house. It is true, that when the purposes of God are accomplished by the hand of man (which is the case indeed in some degree in every human action), the very same act may be just and good, as it proceeds from God, and makes a part of the scheme of Providence; and criminal in the highest degree, as it is performed by the man who is the immediate agent. The man may act from sinful motives of his own, without any consideration, or knowledge, of the end to which God directs the action. In many cases the man may be incited by enmity to God and the true religion to the very act, in which he accomplishes God's secret, or even his revealed, purpose. The man, therefore, may justly incur wrath and punishment, for those very deeds, in which, with much evil intention of his own, he is the instrument of God's good Providence. But these distinctions will not apply to the case of Jehu, in such manner as to solve the difficulty arising from this interpretation of the text. Jehu was specially commissioned by a prophet "to smite the house of Ahab his master—to avenge the blood of the prophets, and the blood of all the servants of Jehovah, at the hand of Jezabel." And, however the general corruption of human nature, and the recorded imperfections of Jehu's character, might give room to suspect, that in the excision of Ahab's family, and of the whole faction of Baal's worshippers, he might be instigated by motives of private ambition, and by a cruel sanguinary disposition, the fact appears from the history to have been otherwise; that he acted through the whole business with a conscientious regard to God's commands, and a zeal for his service; inasmuch, that

* 2 Kings ix. 7.

when the work was completed, he received the express approbation of God; and the continuance of the sceptre of Israel in his family, to the fourth generation, was promised as the reward of this good and accepted service*. "Jehovah, said unto Jehu, because thou hast done well," &c. And it cannot be conceived, that the very same deed, which was commanded, approved, and rewarded, in Jehu, who performed it, should be punished as a crime in Jehu's posterity, who had no share in the transaction.

"To avoid this difficulty, another interpretation is mentioned with approbation by the learned Pocock, in which "the blood of Jezrael," is still understood of the blood of Ahab's family, shed by Jehu in Jezrael; but, by a particular acceptation of the verb *בקר*, [to visit] this is understood not as the object, but as the standard, or model, of the punishment, and the words are brought to this sense,—that God will execute vengeance upon the wicked house of Jehu, in slaughter abundant as the slaughter of Ahab's family and kindred in Jezrael; but in this way of taking the words, a punishment is denounced for a crime not specified, which is not after the manner of the denunciations of holy writ. Besides, although the Hebrew words in themselves might not be incapable of this construction, if this were the only passage in which the phrase occurred: the truth is, it is a very common manner of expression; and wherever the phrase is used of "visiting any thing upon a person," the thing, which is the object of the verb transitive (without any preposition or prefix) is always to be understood as some crime to be punished upon the person: and to take the phrase in any other manner here would be a mode of interpretation, which would tend to bring upon the style of the sacred writers the very worst species of obscurity—that of uncertainty; divesting the most familiar expressions of a clear definite meaning."

"For these reasons, I am persuaded, that Jezrael is to be taken in this passage in its mystical meaning; and is to be understood of the persons typified by the prophet's son—the holy seed—the true servants and worshippers of God. It is threatened that their blood is to

be visited upon the house of Jehu, by which it had been shed. The princes descended from Jehu were all idolaters; and idolaters have always been persecutors of the true religion. In all ages, and in all countries, they have persecuted the Jezrael unto death, whenever they have had the power of doing it. The blood of Jezrael, therefore, which was to be visited upon the house of Jehu, was the blood of God's servants, shed in persecution, and of infants shed upon the altars of their idols by the idolatrous princes of the line of Jehu, and so the expression was understood by St. Jerome and by Luther." *Critical Notes*, p. 53, 54, 55, 56.

CHAP. V. VER. 2.—"The Prickers have made a deep Slaughter."

"—Prickers," scouts on horseback, attendants on the chase, whose business it was to scour the country all around, and drive the wild beasts into the toils. The priests and rulers are accused as the seducers of the people to apostacy and idolatry, not merely by their own ill example, but with premeditated design, under the image of hunters deliberately spreading their nets and snares upon the mountains. And their agents and emissaries in this nefarious project, are represented under the image of the prickers in this destructive chase. The toils and nets are whatever in the external form of idolatry was calculated to captivate the minds of men; magnificent temples, stately altars, images richly adorned, the gaiety of festivals, the pomp, and, in many instances, even the horror of the public rites. All which was supported by the government at a vast expence. The deep slaughter which the prickers made, is the killing of the souls of men. P. 16.

"—Prickers," *צוּר* from the verb *צוּר* circumire, discurrere, obambulare, lustrare, late per campos quaquaversum discurrere. It is applied, Num. xi. 8. to the people scattered over the plain to gather up the manna.

Hence the noun *צוּר*, in this place may naturally render those horsemen, whose office it was in the chase to spread themselves on all sides of the plain, to drive the wild beasts roused from their laires or converts into the toils. Such persons, in our old English language, were called

* 2 Kings x. 30.

"prickers," as I conceive from the verb to "prick," i. e. to shew off on a mettlesome horse; because their office required that they should be well mounted, and they were always galloping across the country in all directions. The noun is not yet become quite obsolete. For the yeomen that attend the king, when his majesty hunts the stag, whose duty it is to keep the animal within convenient bounds, are at this day called the "yeomen prickers." I take פּרִיקֵר here in this sense, as the nominative of the verb פּרִיק and פּרִיקָה as the accusative after the verb: "Cursores profundam ediderunt cædem." In the Latin expression, "profunda cædes," *cædes* is properly the bloodshed; and a great number of murders is represented under the image of a great depth of that blood. The imagery of the Hebrew in this place is exactly the same. But it is a figurative chase. The wild beasts are men not influenced and restrained by true principles of religion: the principal hunters, the kings and the apostate priests, who, from motives of self interest, and a wicked and mistaken policy, encouraged idolatry, and supported its institutions: the prickers, the subordinate agents in the business: the slaughter, spiritual slaughter of the souls of men." *Critical Notes*, p. 77, 78.

CHAP. XII. VER. 6.—"JEHOVAH is his Memorial: i. e. God's memorial. His appropriate, perpetual, incommunicable name, expressing his essence. P. 41.

The learned Author, after stating that the sentiments of Houbigant, the J.XX, and the Syriac, refer the pronoun, not to Jehovah, but to Jacob, conceiving that the passage alludes to the name given by the angel to Jacob, presents us with the following objections, "1st. The name of Israel has no reference to יָהּ but to יֵהּ. And taking the initial י (Jod) in יִשְׂרָאֵל (Israel) as merely formative of the proper name, as I conceive it to be, the exact significance of the name is, "a prince of God."

2d. God himself says this name

* A gentle knight was pricking on the plain,
Yclad in mighty arms and silver shield,

* * * * *
His angry steed did chide his foaming bit,
As much disdainful to the curb to yield.

Jehovah is his memorial; that is, his appropriate, perpetual name^a. "And God said, moreover, unto Moses, thus shalt thou say unto the children of Israel: Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name for ever, and this my MEMORIAL (זִכְרִי) unto all generations." Where "this" rehearses "Jehovah" by itself; for the addition, the "God of Abraham," &c. is no part of the name or memorial, but a most gracious declaration of Jehovah's peculiar connections with the fathers of the Israelites. Accordingly, the Psalmist says, "Jehovah is thy name for ever; Jehovah is thy memorial for all generationsb."

"Then, after a description of the impotence and nothingness of idols, the work of men's hands, the psalm concludes with animated solemn worship of Jehovah, by the reiteration of this name.

"House of Israel, bless ye the Jehovah. House of Aaron, bless ye the Jehovah.

"House of Levi, bless ye the Jehovah. Ye that fear Jehovah, bless ye the Jehovah.

"Blessed be Jehovah in Sion. Inhabitants of Jerusalem, praise Jahc."

Where I observe by the way, that wherever יָהּ (eth) is prefixed to Jehovah as the accusative case after the verb, it points to the name "Jehovah," as the memorial. "Bless him who is the Jehovah." I have, therefore, always expressed it in my translation by "the."

3dly. I observe, that the proper name of a man, or any created being, is never called its "memorial." This is applied solely and exclusively to the essential name of the self-existent God. *Critical Notes*, p. 143, 144.

After the Corrigenda we find an advertisement, containing an additional illustration of the foregoing text, introduced in the following expressive language: "The Author finds, that he owes apology to the orthodox reader for an omission, not of any thing essential to the elucidation of the prophet, but in itself of greater moment than any of the errata, enumerated in the foregoing list, of the press or of the pen; it

^a Exodus, iii. 15.

^b Ps. cxxxv. 13.

^c Ps. cxxxv. 19, 20, 21.

is, that he has omitted to add this remark at the end of the long note on the word "memorial," in chap. xii. 5. namely, that the person, of whom it is said, that the name JEHOVAH is his memorial, is no other than he whom the patriarch found at Bethel, who there spake with the Israelites in the loins of their progenitor. He, whom the patriarch found at Bethel, who there, in that manner, spake with the Israelites, was, by the tenor of the context, the antagonist with whom Jacob was afterwards matched at Peniel. The antagonist, with whom he was matched at Peniel, wrestled with the patriarch, as we read in the book of Genesis^a, in the human form. The conflict was no sooner ended than the patriarch acknowledged his antagonist as God^b. The holy prophet first calls him angel (מלאך) and after mention of the colluctation, and of the meeting and conference at Bethel, says, that he, whom he had called angel, was "JEHOVAH, God of Hosts." And to make the assertion of this person's Godhead, if possible, still more unequivocal; he adds, that to him belonged, as his appropriate memorial, that name which is declarative of the very essence of the Godhead. This man, therefore, of the book of Genesis, this angel of Hosea, who wrestled with Jacob, could be no other than the JEHOVAH-ANGEL, of whom we so often read in the English Bible, under the name of the "angel of the Lord:" a phrase of an unfortunate structure, and so ill-conformed to the original, that it is to be feared, it has led many into the error of conceiving of the Lord as one person, and of the angel as another. The word of the Hebrew, ill rendered "the Lord," is not like the English word, an appellative, expressing rank or condition; but it is the proper name JEHOVAH. And this proper name Jehovah, is not, in the Hebrew, a genitive after the noun-substantive "angel," as the English represents it; but the words יהוה מלאך "Jehovah" and "angel," are two nouns substantive in apposition, both speaking of the same person; the one, by the appropriate name of the essence (rendering by its very etymology, the λογος της θεας, if it may be permitted to apply logical terms to that which is beyond all categories); the other, by

a title of office. "Jehovah-Angel" would be a better rendering. The JEHOVAH-ANGEL of the Old Testament is no other than He, who, in the fullness of time, "was incarnate by the Holy Ghost of the Virgin Mary." *Adversus Iudæos*, p. 225.

CHAP. XIII. VER. 15.—"No Repentance is discoverable to my Eye!"

THE frequent and sudden transitions from threatening to promise, from indignation to pathetic persuasion, and the contrary, produce much obscurity in the latter part of this prophet, which, however, disappears, when breaks are made in the proper places. In the 13th verse, the peril of Ephraim's situation, arising from his own hardened thoughtlessness, is described in the most striking images. In the 14th, God the Saviour comforts him with the promise of the final deliverance and salvation. In these words, "No repentance is discoverable to my eye," the Saviour complains, that these terrors and these hopes are all ineffectual; that he perceives no signs of repentance wrought by them. The Hebrew sounds literally, "Repentance is hidden from mine eyes." The total defect of the thing is most strongly expressed in the assertion, that nothing of it is to be discerned by the all-searching eye of the Divine Saviour. This complaint of universal impenitence, with the reason assigned, introduces new threatening, with which the chapter ends. The reason assigned for the impenitence is, that Ephraim is run wild among savage beasts, broken loose from the restraints of God's holy law, given up to his depraved appetites, and turned mere heathen; for the heathen are the savage beasts. P. 47.

III. LIFE OF BONAPARTE, *First Consul of France, from his Birth to the Peace of Luneville. To which is added, an Account of his remarkable Actions, Replies, Speeches, and Traits of Character: with Anecdotes of his different Campaigns. Translated from the French, with his Portrait by Heath.* 8vo. boards, 8s. Robinsons, Paternoster-Row.

THE biographer gives the following portrait of his hero in the close of his preface.

^a Gen. xxxii. 24.

^b ver. 30.

"Like Alexander, he is of the middle stature, of a pale and delicate, though tolerably strong complexion, dark eyes, aquiline nose, the chin prominent, the forehead wide, and the whole countenance indicative of a discerning and elevated mind.

"He is habitually of a taciturn and contemplative disposition; yet is not devoid of the French politeness and gaiety. To a courage at once ardent and daring, he unites a coolness which nothing can derange; to the vast conceptions of genius, all those stratagems of war which Hannibal practised so ably against the Romans; the deepest reflection to the most rapid execution; all the impetuosity of youth to the experience of riper years; the sagacity of the politician to the talents of a great general; and, lastly, to a desire of glory and the daring spirit of former conquerors, the virtues of sober wisdom, and every sentiment of humanity and moderation; politics and the military art are so much the favourite studies of his mind, as to be carried almost to enthusiasm and passion; and from the opposite qualities of her first consul, equally great in peace as in war, France may justly boast, that she also has *her Washington*." *Preface, p. viii, ix, x.*

This work is divided into thirty-four chapters, giving an account of the battles in which Bonaparte was engaged, and the most important actions of his life.

From the first chapter, containing his birth, particulars of his youth, and the siege of Toulon, we obtain the following information.

"Napoleon Bonaparte was born at Ajaccio in Corsica, on the 15th of August 1769. He was brought early into France, and was placed in the military school of Brienne in Champagne, under the direction of the fathers, called Minims; where the education he received developed in him the hidden germs of talents and genius.

"In his youth, almost in his infancy, he displayed an energy, and a certain degree of pride, that would be a fault in an inferior character, but which appears almost invariably to show itself in those designed for an extraordinary and eccentric career, and to be a marked and distinguishing quality of their minds.

"While a pupil at the college of

Brienne, he formed his little garden with his own hands, and fortified it, as well as he was able, against the attacks of his enemies. In this garden he was fond of shutting himself up, to walk and to meditate; and he passed there almost all his hours of recreation, with a book of philosophy or mathematics in his hand, his mind seeming to disdain all lower occupations and less important studies. The youths of the college were unfortunate enough, in letting off some fireworks, to injure his little property; and he made them repent their carelessness. His school-fellows feared, but they esteemed him at the same time, and may be said even to revere him.

"The only sports he was fond of were those which required thought, or were a type of the military art. He inspired several of his companions with the same inclination, and taught them the military exercise, in which he conducted himself so well, that they were led to say, *does he not appear born to command?*

"As it is natural to take pleasure in viewing the first efforts of an heroic mind, and tracing in their dawn those eminent qualities which are one day to command the respect and admiration of the world, we shall here recite a few anecdotes of the childhood and youth of the First Consul. The following circumstances are little known, but they are real facts. They come from Baron L——r, a school-fellow of the Consul's and the friend of his childhood. Before he had made any figure, or his name had been even mentioned in any political connection in France, Baron L——r, said, *I wish I knew what is become of a school-fellow of mine, of the name of Bonaparte; his whole heart must be in the revolution.*

"They had been at the military school at Brienne together, had left it at the same time to go to Paris, and were in habits of close intimacy while they continued there. "Bonaparte," says he, "always showed the most lively interest in the success of the patriots of Corsica when in arms: he listened eagerly to all news from his country: Paoli was his god; he never mentioned him, or his native soil, without enthusiasm. Some of the French officers, who had been in Corsica, would now and then repair to the military school, and, talking of

the war, would give the most exaggerated accounts of their success against the Corsicans: Bonaparte quietly suffered them to talk on, asking them occasionally a shrewd question or two; but when he was certain he could prove their having falsified a fact, he would exclaim eagerly:—‘Are you not ashamed for a momentary gratification of vanity to calumniate in this manner a whole nation! You say there were six hundred of you only in the engagement: I know you were six thousand; and that you were opposed only by a few wretched peasants!’ He would then open his journals and maps, and he generally ended his declamation with saying to his friend—‘Come, L——r, let us leave these dastards.’ L——r followed and pacified him. P. 5—9

“At the time of his confirmation, when the archbishop asked his name, Bonaparte answered it with an openness and confidence that formed a singular contrast with the timid and downcast looks of his comrades. The name of Napoleon being rather uncommon, escaped the archbishop, who desired him to repeat it, which Bonaparte did, with a little appearance of impatience. The assisting minister remarked to the prelate: ‘Napoleon! I do not know that saint.’ ‘Parbleu, I believe it,’ replied Bonaparte, ‘the saint is a Corsican.’ P. 11.

His valour being noticed by the representatives with the army, at the siege of Toulon, he was advanced, from an officer in a company of artillery, to the rank of general of brigade. He was soon appointed general in chief of the army of Italy, after the French had received a check by the arrival of General Wurmser, and obliged to raise the siege of Mantua, and the number of troops with Bonaparte amounted only to twelve hundred men. At this time an officer arrived from the enemy’s quarters, requesting a parley. He was brought hood-winked before the general: his errand was to declare, that the left wing of the French army was surrounded, and that his general wished to know, whether the rest were willing to surrender.

“Go, tell your general, replied Bonaparte, if his intention be to insult the French army, that I am here; that it is he and his corps who are prisoners; that one of his co-

lums is cut off by our troops at Salo, in their way from Brescia to Trent, and that if he do not lay down his arms in eight minutes from this time, or if he suffer a single musket to be fired, every soul shall perish with him. Take the bandage from the gentleman’s eyes: let him see General Bonaparte and his staff in the midst of an army of brave republicans. Tell your general he has a good prize to take.” The Austrians demanded time to deliberate; during which, every thing was preparing for the attack. The leader of the enemy’s column, desiring to be heard, proposed to surrender on capitulation. ‘No,’ replied Bonaparte, ‘you are prisoners of war.’ The enemy still hesitating, Bonaparte ordered the light artillery to advance, and begin the attack. The Austrian general then exclaimed: ‘We surrender unconditionally.’

“Thus three Austrian battalions, consisting of four thousand men and two hundred hulans, having the advantage of four pieces of cannon, and drawn up in order of battle, laid down their arms to twelve hundred republicans. P. 51, 52, 53.

At the end of the seventh chapter we find the following circumstance. “On the night ensuing the long and dreadful battle of Arcola, Bonaparte disguised himself in the dress of an inferior officer, and traversed the camp. In the course of his round he discovered a centinel leaning on the butt-end of his musket in a profound sleep. Bonaparte, taking the musket from under him, placed his head gently on the ground, and kept watch for two hours in his stead; at the end of which the regular guard came to relieve him. On awakening, the soldier was astonished at seeing a young officer doing duty for him; but when, looking more attentively, he recognised in this officer the commander in chief, his astonishment was converted into terror, ‘The general!—Bonaparte!’ he exclaimed; ‘I am then undone.’ Bonaparte, with the utmost gentleness, replied, ‘Not so, fellow-soldier; recover yourself: after so much fatigue, a brave man like you may be allowed for a while to sleep; but, in future, choose your time better.’ P. 68, 69.

“At the signing of the preliminaries at Leoben, which were the basis of the treaty of Campo-Formio, the

Emperor sent three of the principal nobility of his court as hostages. Bonaparte received them with every mark of distinction; invited them to dine with him, and at the desert said to them, "Gentlemen, you are free; tell your master, that if his imperial word require a pledge, you cannot serve as such; and if it require none, that you ought not." P. 90.

After signing the treaty abovementioned, he meditated the conquest of Egypt, and took the command of the army to effect the enterprize. Eleven chapters are employed in narrating the different engagements in that country, which Bonaparte suddenly leaves to return to Paris, where he effects a revolution, from the account of which the following is selected.

Having dissolved the meeting of the Council of Five Hundred, by his soldiers; his arrival was announced to the Council of Ancients, who were assembled at St. Cloud: and he begged leave to make some important communications. A complete silence ensued, when he addressed them in the following extempore discourse:

"Representatives of the people, you are not under common circumstances; you are placed on a volcano: permit me to speak to you with the candour of a soldier, with the frankness of a citizen, zealous for the welfare of his country; and suspend, I beseech you, your judgment till I have finished what I have to say.

"I was living peaceably at Paris when I received the decree of the Council of Ancients, which informed me of their dangers, and of those of the republic. I hastened to assemble my brother soldiers, and we came to give you our assistance. Our intentions were pure and disinterested; as a reward for our services yesterday they loaded us with calumnies, and talked of a modern Cæsar, a second Cromwell; they reported that I intended to establish a military government.

"If I had wished to crush the liberty of my country, if I had wished to usurp the supreme authority, I should not have obeyed the orders you gave me; I should have had no occasion for the mandate of the senate. More than once, in extremely favourable circumstances, have I been called to take the reins of government. After our triumphs in Italy,

I was invited to it by the desire of the nation, by the request of my comrades, and by that of the soldiers who have been oppressed in my absence; of the soldiers who are still obliged to carry on a most horrible war in the departments, which wisdom and order had calmed, and which folly and treason have again lighted up.

"The country has not a more zealous defender than myself; I am entirely devoted to the execution of your orders; but it is on you alone that its safety depends, for the Directory is no more; four of the magistrates who composed it have given in their resignations: dangers press hard; the evil augments; the minister of police has just informed me that, in La Vendée, several places are already fallen into the hands of the Chouans. The Council of Ancients is invested with great power; but it is also animated by still greater wisdom: consult that alone, and the near approach of danger; prevent disturbances; let us endeavour to preserve the two things for which we have made so many sacrifices,—liberty and equality."

"And what is to become of the constitution of the third year?" cried a deputy, suddenly interrupting the orator.

"The constitution!" replied Bonaparte. "Does it become you to name it? Is it at present any thing more than a ruin? Has it not been successively the sport of every party? Have you not trampled on it on the 18th Fructidor, 28th Floreal, and 28th Prairial?—The constitution! has not every species of tyranny been exercised in its name from the day of its establishment? Who can in future be guaranteed by it? Is not its insufficiency attested by the numerous outrages committed under its sanction, by the very people who are swearing to it a derisory fidelity? All the rights of the people have been indignantly violated; and it is to establish them on a firm foundation that we must labour to consolidate the liberty and republic of France," &c. P. 277—280.

In a former address to the ancients, Bonaparte used these words, *We will save the republic and liberty*, when he was interrupted by a voice, exclaiming, *Who will answer for it?*—*Grenadiers!* cried the general, turning to-

wards his fellow-soldiers, *say if ever I deceived you when I promised you victory?* P. 285.

In the 26th chapter we find Bonaparte, nominated First Consul, and his first public step relating to exterior affairs, was writing to the King of England. We shall here transcribe his letter.

"Bonaparte, First Consul of the French Republic, to his Majesty the King of Great Britain.

"Paris, 5th Nivose, 8th year of the Republic.

"Promoted, by the desire of the French nation, to the office of first magistrate of the republic, I conceive it not improper to make this communication in a direct manner to your majesty.

"Must the war, which for four years past has ravaged every part of the world, be continued for ever? Are there no means to bring it to an issue?

"How is it possible for the two most enlightened nations of Europe, whose power and resources are greater than their safety and independence require, to sacrifice the benefits of commerce, interior prosperity, and individual happiness, to ideas of vain greatness? Can they not feel that peace is as glorious as it is necessary?

"These sentiments cannot be strange to your majesty's heart, reigning over a free people, with no other view than to secure their happiness.

"Your majesty will be convinced that I am prompted to this overture by a sincere desire of contributing to a general pacification by some speedy remedy, unembarrassed by forms, which perhaps may be necessary to disguise the real situation of weak states, but which, between powerful nations, only prove their mutual intention to deceive.

"France and England, unfortunately for all countries, by abusing their resources, may still procrastinate for a long time the moment of absolute inability to proceed further; but I can venture to assert, that the fate of every civilized nation is dependant on the termination of a war, which involves the whole world in its destructive vortex.

(Signed) "BONAPARTE."
P. 294, 295, 296.

Not succeeding in this attempt, his biographer narrates the success of the army under his command in
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Italy; informing his readers of the familiar methods he employed to excite the courage, and secure the affections of his soldiers.—We select a few instances.

"He advanced towards the twelfth regiment of chasseurs, and ordered the chief of brigade to say to the regiment, That he was very much satisfied with their behaviour; that it was owing to the impetuosity of their charge at Chatillon that the battle was won; that the cavalry were going to be united; and that at the next battle he wished them to charge the enemy's cavalry, to cure them of their pride and vain boasts of being superior to us in manœuvres and bravery.

"He said to the twenty-eighth of the line, That, as a proof their good conduct was highly pleasing to him, he would march at the head of the van-guard in the next encounter. *For two years past, said he, you have been passing and re-passing these mountains, and you are steadfast in your duty without murmuring; this is the first quality of a good soldier. I know that eight months pay was due to you a week ago, and nevertheless you have not made the least complaint.*" P. 310, 311.

"The French army was falling into disorder, and began to sound a retreat, when the presence of the First Consul reanimated their courage: *My lads, said he, recollect that my custom is to sleep on the field of battle.*" P. 365.

The 34th chapter brings Bonaparte from the campaign in Italy to Paris, describes his reception, and closes with an account of the second attempt upon his life. When the minister of police discovered the first design, he went to receive the First Consul's orders upon the subject.—*These are not my affairs,* replied he, *they are yours.—Will you go to the Opera?—Undoubtedly.*" P. 401.

"After the armistice concluded with the Emperor, General Moreau arrived at Paris, on the 26th Vendémiaire, at ten o'clock in the morning. He went immediately to visit the First Consul, who was then at the council of State. He had not left the saloon when the minister of the interior brought in a superb brace of pistols, of exquisite workmanship, and enriched with diamonds. The directory had ordered them to be made for a present to some foreign prince, and

they had since remained at the house of the minister of the interior. These pistols were thought very beautiful. *They come very à-propos*, said the First Consul, presenting them to General Moreau; then turning towards the minister of the interior—*Citizen Minister*, said he, let some of the battles which General Moreau has gained be engraved on them;—but not all; they would occasion too many diamonds to be taken away; the General indeed attaches no great value to these, but the design of the artist must not be wholly deranged." P. 407, 408.

IV. SCRIPTURE ILLUSTRATED by Engravings referring to Natural Science, Customs, Manners, &c. 4to. Maps, and seven plates. Taylor, Hatton Garden. Part I. Price 5s. —To be continued.

The contents of the plates are:—1. Teraphim, Lares.—2. Sea-monsters, Tannin, dragons (which are figures of seals and the manati).—3. Coney, Shaphan, mouse.—4. Naphtali, Genesis xlix. 21.—5. Slaves in the East.—6. Eastern attitudes of worship.—7. Solar system.

Articles with descriptive head pieces:—Camels furniture, to illustrate Genesis xxxi. 34.—Cruse of water, 1 Sam. xxvi. 11.—Lots, Prov. xvi. 33.—Beelzebub, 2 Kings i. 2.—Inkhorn, Ezek. ix. 2.—Locks of doors, Cant. v. 4.

Articles illustrated by the plates:—Attitudes of devotion in the East, p. 6.—Teraphim, Lares, Genesis, xxxi. 30. p. 1.—Naphtali, Genesis xlix. 21. p. 4.—Lam. iv. 3. p. 2.—Of the shaphan or coney, and the mouse, Prov. xxx. 26. p. 3.—Employments of slaves in the East, Exod. v. p. 5.—The latter part of this publication is an expository index on the three first chapters of Genesis, which is to be continued.

TO enable the reader to form a judgment of this work, the following abstract from the article Naphtali is subjoined:

Naphtali, Genesis xlix. 21.

"Naphtali is a hind let loose:

"He giveth goodly words.

"That this passage requires illustration, will be evident, from a slight

examination of its grammar, or enquiry into its meaning. Naphtali is a *hind*; a *hind* is a *female deer*: HE, the sign of the *masculine* gender, giveth goodly words. Naphtali is here both *masculine* and *feminine*; but in what sense, and to what purport, is it said of a deer, whether male or female, he giveth words? and how are these words *goodly*? When did a deer speak? and speak, too, with propriety and elocution?—What idea has the reader annexed to this passage? Where is the unity of the whole, or the propriety of the parts? How does this allusion correspond with nature, or with the subsequent situation or history of this tribe?

"We receive but little assistance if we turn to the versions, ancient or modern. The Vulgate, one of the Greek versions, the Persian, the Arabic, concur in this rendering. The LXX. Bochart, Houbigant, Durell, Dathe, Michaëlis, render 'Naphtali' is a spreading (terebinthine) tree, 'giving beautiful branches.' This renders the simile uniform; but the allusion of a tree seems to be purposely reserved by the venerable patriarch for his son Joseph, who is compared to the boughs of a tree. Now Joseph would be assimilated to an *inferior* object, if Naphtali had been compared to a parent-tree before him; which repetition of idea is every way unlikely.

"Having seen but slightly the embarrassment of interpreters, let us try what assistance we may derive from natural history, toward explaining this passage.

"I conceive the word *aileh* may be like our word *deer*, i. e. applicable to either sex, though custom may usually have appropriated it to one sex: as we do not always correctly, in common speech, distinguish the sexes of domestic animals, sheep, goats, horses, dogs, &c. or of wild animals, rats, wolves, bears, &c. so our word *deer* does not denote the *species*, as we have several kinds of deer, nor the sex, &c. so the *elaphos* denotes a deer, i. e. either a *stag* or *hind*. The Latin also look the same way; *dama*, a deer, a fallow-deer, whether buck or doe: and Dr. Shaw, Travels, 414. 4to. understands the whole *genus* of deer as included in the word *ail*, though this *genus* comprizes many *species*. Our own professed naturalists

accommodate themselves in their writings to this manner of expression.

"2. The word rendered *let loose* (שָׁלַח) imports an active motion, not like that of the branches of a tree, which, however freely they wave, are yet attached to the parent, but an *emission*, a *dismissal*, a *sending forth* to a distance; in the present case a *roaming*—roaming at liberty. N. B. This word, as it does not agree with the actions of a tree, or of its parts, militates against the rendering proposed by Bochart, &c.

"3. *Hegrueth*. This word may denote *shooting forth*; it is used of production, as of the earth, which shoots forth, yields—her increase, Lev. xxiv. 4. So trees shoot forth branches, Psalm viii. 7. Prov. xii. 12. and so to *place, set, or appoint*.

"4. *Goodly words*. We have seen that other versions render 'beautiful branches,' and we shall acquiesce in their idea. The word rendered *goodly* signifies *majestic, noble, grand, magnificent*; and the word rendered *branches* radically signifies to *diverge, to spread forth*. The whole passage, translated on these principles, will read thus—

"Naphthali is a deer roaming at liberty,

"He shooteth forth noble branches
" (majestic antlers).

To justify this version, it is observed, that the horns of a stag are annually shed, and annually reproduced; they are ample, according to the plenty and the nutritious quality of his pasturage, or are stinted in their growth, if his food has been sparing, or deficient in nourishment.

Buffon reasons at length, and remarks, "that it is always easy to determine by examining the head of a stag, whether he inhabits a plentiful and quiet country, and whether he has been well or ill fed." The situation allotted to the tribe of Naphthali is described as a country rich and fertile, and the patriarch is supposed to denote the happy lot of Naphthali in this respect; it is also added, "that in the allegory, the branching horns of this deer may denote fertility in children; and it is remarked, that though only four sons are reckoned to Naphthali, when he went down to Egypt, Gen. xlv. 24. yet this tribe at the Exodus numbered above 50,000 men."

V. PUBLIC CHARACTERS OF 1801-1802. 8vo. Boards, 10s. 6d. Phillips.

THIS volume contains the following characters: Right Hon. Henry Addington, Sir Rich. Hughes, Lord Spencer, Lord Alvanley, Mr. John Horne Tooke, General Bowles, Marquis Townshend, Gov. Franklin, Earl of Fife, Dr. John Moore, Colonel Despard, Lord Sheffield, Mr. Wyndham, Count Rumford, Rev. Thomas Maurice, Gen. Strutt, Mr. Dawson of Sedberg, Dr. Rennel, Caleb Whitefoord, Dr. Mitchell, Col. Tatham, Bishop of Lincoln, Mrs. Cowley, Dr. Beattie; Gen. Hutchinson, James Martin, Esq. M. P. Dr. Abraham Rees, and Mr. Arthur Young.

"THE RIGHT HON. HENRY ADDINGTON, CHANCELLOR OF THE EXCHEQUER, &c.

"Mr. Addington is the son of a physician of some eminence, who died about eleven years since, after having practised with equal celebrity and success. That gentleman, during the whole of his life, appears to have been a great politician, and to have studied with equal attention the constitution of a patient, and the constitution of the state." P. 1, 2.

"During the latter part of Lord Chatham's life, the Doctor lived in great intimacy with that nobleman; and such was the confidence subsisting between them, that when a negotiation was opened with the late Earl of Bute, respecting his return to power, he acted as the plenipotentiary of the ex-minister.

"It may be naturally supposed that this of course led to an intimacy between their families, and we accordingly find that the young Pitts and the young Addingtons, early in life, cultivated a friendship with each other, which received a fresh increase when Mr. William Pitt became a member of the society of Lincoln's Inn, and Mr. Henry Addington entered his name as a student, and *eat commons* at the same hall." P. 3,—5.

After noticing Mr. Addington's introduction to parliament, his election to be Speaker of the House of Commons, and his appointment to be Chancellor of the Exchequer, with extracts from some of his speeches on popular and important subjects, the account closes as follows:

"The present premier possesses great influence, in consequence of the excellence of his character, and the

high respect he had acquired during the time he acted as speaker. His Majesty may be said to evince a *personal* attachment to him, and, if report be true, he has presented him with, and furnished for him, a house in Richmond Park, in order to be near him at all times.

"In private life Mr. A. is particularly amiable. He is a sincere friend, an affectionate brother, a kind father, and a tender husband. Possessing an ample income, and being but little devoted to expence, he cannot be supposed to be instigated by the sordid wish of creating a fortune for himself; and, as his connections are all in affluent circumstances, he has no poor relations to provide for out of the public purse. On the other hand, it remains to be proved, whether his abilities entitle him to rank as a first rate statesman; and a few years—perhaps a few months—will determine, whether the new minister be destined to confer glory or disgrace on the empire; to subvert or to restore the liberties of his country!" P. 22.

GENERAL BOWLES.

"William Augustus Bowles was born in Frederic County, in Maryland, about the year 1764. Fascinated from his cradle, with the idea of a military life, when but thirteen years of age he fled from under the paternal roof, and determined to gratify his romantic wishes; and after surmounting a variety of difficulties, and undergoing the almost incredible fatigues of a long march through the woods, he arrived safe in the British camp at Philadelphia; here he was received as a volunteer into an old regiment of foot, and soon after obtained a commission in a corps* commanded by Lieutenant Colonel James Chalmers.

"Towards the autumn of 1778, he embarked for Jamaica, and afterwards proceeded to Pensacola, in West Florida. At the latter place he was deprived of his commission, and dismissed from the British army.

"Bowles submitted to his fate, not merely with a manly fortitude, but even with the appearance of joy; instead of attempting to deprecate the melancholy lot which seemed to await him, he appeared gay, unconcerned, and happy at having regained

his liberty. It is thus he is described at this period by a brother officer, who has drawn up a memoir relative to the early part of his life.

"Behold then this disbanded young soldier—his last shilling gone—too proud to beg, and too independent to stoop to menial offices—an uncultivated and savage country around him—no guide but chance, and no resource but his own fortitude—behold him on the brink of apparently inevitable ruin!

"But Fortune, whose peculiar care he seems to have been, stepped in to save him. A party of the Creek nation were on their return home from Pensacola, whither they had come to receive their annual presents; and young Bowles, delighted with the novelty of situation now opened to him, joined the party, having thrown his regimental coat, in contempt of his oppressors, into the sea.

"A situation so flattering to the independence natural to the heart of man had doubtless many attractions; but whether through the sameness of the scene, or a restlessness of disposition constitutional in him, or actuated through pride to shew himself once more among those who had reduced him to the appearance of a savage, he left his protectors, after having resided with them a few months, (probably with an intention to return) and came unattended to Pensacola. When he arrived on the opposite shore of the bay, he found a hogshead, which some British ship had left behind them; and Bowles, impatient of delay, without waiting for any other conveyance, like an Esquimaux, with the difference of a hogshead for a boat, the branch of a tree his mast, a blanket his sail, and a few stones his ballast, navigated the extensive shores of the harbour, in the day procuring the food of life, and beguiling the tediousness of time by fowling and fishing, and at night regaling on his prey; the sky his canopy, and the earth his bed.

"In this very hogshead, perhaps, his bosom first throbbed with the desire of nautical knowledge; and here also he first had occasion to seek for resources in himself alone; resources which, at some future day, were to shield him in the hour of danger, and which alone could complete him for the leader of a brave and gallant nation. But this precarious and ha-

* The Maryland Loyalists.

zardous livelihood did not last long. The frost of 1779 will be long remembered in the Floridas; and young Bowles, almost naked, superior to the injuries of men, found in the elements an enemy which neither strength of constitution nor fortitude of mind could withstand. He wanted shelter, and it was not long before he received it. Among the inhabitants of the town, who saw his situation, there was one, a baker by profession, who had a heart to commiserate and to relieve him. Under the roof of this hospitable stranger he remained the greatest part of the winter, who finding him a strong and robust lad, thought it but reasonable that he should assist to make the bread which he so plentifully ate.

"Highly impressed, as no doubt he was, with a sense of obligation for such unmerited goodness, an aversion to labour, peculiar to the habits in which he had so lately indulged, made him reject the proposal, and he would again have been exposed to all his former dangers but for his old friends the Creeks.

"The extraordinary inclemency of the season had brought them down for presents, and Bowles once more returned with them, and remained near two years. The friendly character of North American savages, when not irritated by resentment, or made sanguinary through thirst of revenge, is well known. During this period, such was their mutual regard, that he strengthened the ties of friendship by marrying a daughter of one of their chiefs. Thus he became doubly united to them, both from inclination and the ties of blood; and his children were living pledges of their father's fidelity.

"Habit had now confirmed his predilection for a state of nature; and, on the commencement of hostilities between Great Britain and Spain, he was thought worthy of being enrolled among the fighting-men of this warlike nation. Nor did he discredit their choice. His conduct throughout the war was eminently distinguished for coolness and vigour in action; and the most eminent chiefs pointed him out as an example worthy of imitation."

Mr. Bowles, increasing in the favour and esteem of the Indians, was raised to be their leader. On account of his attachment to the interests of

Great Britain, he has suffered much from the court of Spain; but nothing appears sufficient, from the accounts before us, to alter the steady purpose of his pursuits. The interests of the Indians appear to engage his attention and his assiduity, and no doubt he will do much towards their civilization and happiness.

This work contains not only the history of the characters, but their political connections, and extracts from their speeches in the Houses of Parliament.

VI. LETTERS OF EULER on different Subjects in Physics and Philosophy, addressed to a German Princess. Translated from the French, by HENRY HUNTER, D. D. with original Notes, and a Glossary of Foreign and Scientific Terms. With nineteen Plates. Second Edition, in Two Volumes 8vo. Boards. Murray and Highley, Cuthell, Vernor and Hood.

THE design of this interesting work is thus expressed by the translator, in his preface: "Euler wrote these letters for the instruction of a young and sensible female, and in the same view that they were written they are translated, namely, for the improvement of the female mind; an object of what importance to the world! I am old enough to remember the time when well-born young women, even of the north, could spell their own language but very indifferently; and some hardly read it with common decency; when the young lady's hand-writing presented a medley of outlandish characters; and when a column of pounds shillings and pence presented a labyrinth as inextricable as the extraction of the cube root. While the boys of the family were conversing with Virgil, perhaps with old Homer himself, the poor girls were condemned to cross-stitch on a piece of gauze canvas, and to record their own age at the bottom of a sampler.

"They are now treated as rational beings, and society is already the better for it. And wherefore should the terms *female* and *philosophy* seem a ridiculous combination? Wherefore preclude to a woman any source of knowledge to which her capacity and condition in life entitle her to apply?

It is cruel and ungenerous to expose the frivolity of the sex, after reducing it to the necessity of being silly and frivolous. Cultivate a young woman's understanding, and her person will become, even to herself, only a secondary concern; let her time be filled up in the acquisition of attainable and useful knowledge, and then she will cease to be a burden to herself and to every lady about her; make her acquainted with the world of nature, and the world of art will delude her no longer.

"The time, I trust, is at hand, when the Letters of Euler, or some such book, will be daily on the breakfast table, in the parlour of every female academy in the kingdom; and when a young woman, while learning the useful arts of pastry and plain-work, may likewise be acquainting herself with the phases of the moon; and the flux and reflux of the tides. And I am persuaded she may thrum on the guitar, or touch the keys of the harpsichord, much more agreeably both to herself and others, by studying a little the theory of sound. I have put the means of this in her power; it will be at once her fault and her folly if she neglect it." *Translator's Preface*, p. 18, 19, 20, 21.

For the character of this work we present our readers with an extract from the advertisement to the French edition.

"The Letters of Euler to a German Princess have acquired, over all Europe, a celebrity, to which the reputation of the Author, the choice and importance of the several subjects, and the clearness of elucidation, justly entitle them. They have deservedly been considered as a treasury of science, adapted to the purpose of every common seminary of learning. They may be studied to advantage without much previous elementary knowledge; they convey accurate ideas respecting a variety of objects, highly interesting in themselves, or calculated to excite a laudable curiosity; they inspire a proper taste for the sciences, and for that sound philosophy which, supported by science, and never losing sight of her cautious, steady, methodical advances, runs no risk of perplexing or misleading the attentive student." P. 27.

The eulogium of Euler, containing some interesting traits of his character

and events of his life, is prefixed to the letters, from which we give the following outline.

"Leonard Euler, President of the Mathematical School in the Academy of Petersburg, and previously in that of Berlin, Fellow of the Royal Society in London, and of the Academies of Turin, Lisbon, and Bâle, Foreign Associate of that of the Sciences, was born at Bâle, April the 15th, 1707, being the son of Paul Euler and Margaret Brucker.

"His father, who, in 1708, undertook the pastoral charge in the village of Riehen, in the vicinity of Bâle, was his first instructor; and he enjoyed betimes the pleasure of contemplating the progress of his son's expanding faculties and dawning glory, a cordial so reviving to the heart of a parent, advance under his own eye, and gather strength from his own assiduities." P. 33.

"He prosecuted his studies at the university of Bâle, and such was his early proficiency, that he was deemed not unworthy the attention, and particular instructions of John Bernouilli, who was his father's mathematical instructor.

"When he had scarcely attained the degree of Master of Arts, his father, who intended him for his own successor, enjoined him to exchange the study of the mathematics for that of theology. Happily the effect of this act of authority was of short duration. It proved no difficult matter to persuade the father, that his son was destined to supply to the learned world the place of John Bernouilli, and not sink into the obscure parson of Riehen.

"An essay, composed by Euler in his nineteenth year, on the masting of ships, a subject proposed by the Academy of Sciences, procured him, in 1727, an addition to his academical honours, so much the more respectable, that the youthful native of the Alps could have derived no assistance from practical knowledge, and that he yielded the palm to M. Bouguer alone, an able geometrician, then at the zenith of his reputation, and for ten years before Professor of Hydrography in a maritime city." P. 35.

Daniel and Nicholas Bernouilli, sons and pupils of John Bernouilli, whose friendship he secured while at the university by his application and good dispositions, had been invited

to Russia. Euler felt the sincerest regret at parting with the friends of his youth, and engaged them to promise their utmost exertions to procure him a similar invitation, to which request the brothers conscientiously attended. "Euler having stood an unsuccessful candidate for a vacant chair in the university of Bâle, soon after set out for Russia under auspices the most melancholy and discouraging. It was not long before he received intelligence that Nicholas Bernouilli had fallen a victim to the severity of the climate; and the very day he set foot on Russian ground, Catharine I. paid the debt of nature. This event, at first, seemed to threaten the approaching dissolution of the Academy, whose establishment that princess had just completed, in compliance with the will of the deceased czar, her husband.

"Euler, at a prodigious distance from his native country, destitute of the advantage which Daniel Bernouilli possessed, that of an illustrious and respected name, to prepare his way, formed the resolution of entering into the Russian marine service. One of the admirals of Peter I. had already promised to procure him a situation, when, happily for geometry, the storm which had lowered over the sciences spent itself. Daniel Bernouilli retired into his own country: Euler was declared Professor of Geometry, and successor to his illustrious friend, in 1733." P. 37.

At the earnest solicitation of the king of Prussia, he went from Petersburg to Berlin in 1741, and continued at the latter place till 1766.

"The princess D'Anhalt Dessau, niece to Frederic II. king of Prussia, was desirous of receiving from him some lessons in natural philosophy. These lessons have been published, under the title of Letters to a German Princess, a work inestimable for the singularly clear light in which he has displayed the most important truths of mechanics, of physical astronomy, of optics, and of the theory of sound, and for the ingenious views, less philosophical, but more sage, than those which have made Fontenelle's Plurality of Worlds outlive the System of Vortices." P. 52.

"The government of Russia had never treated Euler as a stranger. Notwithstanding his absence, part of his salary was always regularly paid;

and in 1766, the empress having given him an invitation to return to Petersburg, he complied." P. 55.

"As long as his sight remained, (for it appears, that by close application to study he had lost that faculty) he every evening collected to domestic devotion, his grand-children, his domestics, and such of his pupils as lodged in the house; he read to them a portion of scripture, and sometimes accompanied it with an exposition." P. 60.

"Of sixteen professors belonging to the Academy of Petersburg, eight had been formed by him; and all of them, well known from their productions, and decorated with academic honours, value themselves on being able to add, to all the rest, that of disciple to Euler.

"He had retained all his facility of thought, and, apparently, all his mental vigour: no decay seemed to threaten the sciences with the sudden loss of their great ornament. On the 7th of September, 1783, after amusing himself with calculating on a slate the laws of the ascending motion of air-balloons, the recent discovery of which was then making a noise all over Europe, he dined with Mr. Jexel and his family, talked of Herschell's planet, and of the calculations which determined its orbit. A little after he called his grand-child, and fell a playing with him as he drank tea, when suddenly the pipe, which he held in his hand, dropped from it, and he ceased to calculate and to breathe.

"Such was the end of one of the greatest and most extraordinary men ever produced by the hand of nature, a man whose genius was equally capable of the greatest efforts, and of the most unwearied application, who multiplied his productions far beyond what could have been expected from powers merely human, and was, nevertheless, original in every one; whose head was incessantly employed, and his spirit always tranquil; who, finally, by a destiny unfortunately too rare, united, and that deservedly, a felicity hardly ever interrupted, to a glory which no one ever disputed with him."

"His death was considered as a public loss, even in the country which he inhabited. The Academy of Petersburg went into deep mourning for him, and voted a marble bust of him,

at their own expence, to be placed in their assembly-hall. An honour still more distinguished had already been conferred upon him by that learned body, in his lifetime. In an allegorical painting, a figure of Geometry is represented leaning on a tablet, exhibiting mathematical calculations, and the characters inscribed, by order of the academy, are the formulas of his new theory of the moon. Thus, a country which, at the beginning of the present century, we considered as scarcely emerged out of barbarism, is become the instructor of the most enlightened nations of Europe, in doing honour to the life of great men, and in embalming their memory; it is setting these nations an example, which some of them may blush to reflect that they have had the virtue neither to propose nor to imitate." P. 65, 66, 67.

The contents of the first volume are comprised in 115 letters upon the following subjects:

Letter 1. Of magnitude, or extension.—2. Of velocity.—3. Of sound and its velocity.—4. Of consonance and dissonance.—5. Of unison and octaves.—6. Of other consonances.—7. Of the twelve tones of the harpsichord.—8. Of the pleasure derived from fine music.—9. Compression of the air.—10. Rarefaction and elasticity of the air.—11. Gravity of the air.—12. Of the atmosphere, and the barometer.—13. Of wind-guns, and the compression of air in gun-powder.—14. The effect produced by the heat and cold on all bodies, and of the pyrometer and thermometer.—15. Changes produced in the atmosphere by heat and cold.—16. The cold felt on high mountains and great depths accounted for.—17. Of light, and the systems of *Descartes* and *Newton*.—18. Difficulties attending the system of emanation.—19. A different system respecting the nature of rays and of light proposed.—20. Of the propagation of light.—21. Digression on the distances of the heavenly bodies, and on the nature of the sun and his rays.—22. Elucidations on the nature of luminous bodies, and their difference from opaque bodies illumined.—23. How opaque bodies become visible. *Newton's* system of the reflection of rays, proposed.—24. Examination and refutation of *Newton's* system.—25, 26. A different explanation of the manner in which opaque bodies illumi-

nated become visible.—27. Clearness and colour of opaque bodies illumined.—28. Nature of colours in particular.—29. Transparency of bodies relative to the transmission of rays.—30. Of the transmission of rays of light.—31. Rarefaction of rays of different colours.—32. Of the azure-colour of the heavens.—33. Of rays issuing from a distant luminous point, and of the visual angle.—34. Of the supplement which judgment lends to vision.—35. Explanation of certain phenomena relative to optics.—36. Of shade.—37. Of catoptrics, and the reflection of rays from plain mirrors.—38. Reflection of rays from convex and concave mirrors. Burning mirrors.—39. Of dioptrics.—40. Continuation of burning-glasses, and their focus.—41. Of vision, and the structure of the eye.—42. Wonders discoverable in the structure of the eye.—43. Astonishing difference between the eye of an animal and the artificial eye, or *camera obscura*.—44. Perfections discoverable in the structure of the eye.—45. Of gravity, considered as a general property of body.—46. Of specific gravity.—47. Terms relative to gravity, and their true import.—48. Reply to certain objections to the earth's spherical figure derived from gravity.—49. True direction and action of gravity relatively to the earth.—50. Different action of gravity with respect to certain countries and distances from the centre. The earth.—51. Gravity of the moon.—52. Discovery of universal gravitation by *Newton*.—53. Of the mutual attraction of the heavenly bodies.—54. Different sentiments of philosophers respecting universal gravitation. The attractionists.—55, 56, 57. Power by which the heavenly bodies are mutually attracted.—58. Motion of the heavenly bodies. Method of determining it by the laws of gravitation.—59, 60. System of the universe.—61. Small irregularities in the motions of the planets caused by their mutual attraction.—62. Description of the flux and reflux of the sea.—63. Different opinions of philosophers respecting the flux and reflux of the sea.—64, 65, 66, 67. Explanation of the flux and reflux, from the attractive power of the moon.—68. More particular account of the dispute respecting universal gravitation.—69. Nature and essence of bodies, or extension, mobility, and impenetrability of body.—70. Impenetrability of bodies.—71.

Of the motion of bodies, real and apparent.—72. Of uniform, accelerated, and retarded motion.—73. Principal law of motion and rest, disputes of philosophers on the subject.—74. Of the inertia of bodies: of powers.—75. Changes which may take place in the state of bodies.—76. System of the monads of *Wolff*.—77. Origin and nature of powers.—78. Principle of the least possible action.—79. On the question, Are there any other species of powers?—80. Of the nature of spirits.—81. Of the union between the soul and the body.—82. Different systems relative to the subject.—83, 84. Examination of the system of free established harmony. Two objections to it.—85, 86. Of the liberty of spirits, and a reply to objections against liberty.—87. Influence of the liberty of spirits upon events.—88. Of events natural, supernatural, and moral.—89. Of the question respecting the best world possible, and of the origin of evil.—90. Connection of the preceding considerations with religion. Reply to the objections of the philosophic systems against prayer.—91. The liberty of intelligent beings in harmony with the doctrines of the Christian religion.—92. Elucidation respecting the nature of spirits.—93. Reflection on the state of souls after death.—94. Considerations on the action of the soul upon the body, and of the body upon the soul.—95. Of the faculties of the soul, and of judgment.—96. Conviction of the existence of what we perceive by the senses. Of the idealists, egotists, and materialists.—97. Refutation of the idealists.—98. The faculty of perceiving, reminiscence, memory, and attention. Simple and compound ideas.—99. Division of ideas into clear and obscure, distinct and confused. Of distraction.—100. Of the abstraction of notions. Notions general and individual. Of genus and species.—101. Of language; its nature, advantages, and necessity, in order to the communication of thought, and the cultivation of knowledge.—102. Of the perfection of a language. Judgment and nature of propositions, affirmative and negative, universal or particular.—103. Of syllogisms, and their different forms when the first proposition is universal.—104. Different forms of syllogisms, whose first proposition is particular.—105. Analysis

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of some syllogisms.—106. Different figures and modes of syllogisms.—107. Observations and reflections on the modes of syllogisms.—108. Hypothetical propositions, and syllogisms constructed of them.—109. Of the impression of sensations on the soul.—110. Of the origin and permission of evil; and of sin.—111. Of moral and physical evil.—112. Reply to complaints of the existence of physical evil.—113. The real destination of man's usefulness, and necessity of adversity.—114. Of true happiness; Conversion of sinners. Reply to objections on the subject.—115. The true foundation of human knowledge. Sources of truth, and classes of information derived from it.

Mr. Euler combats the system of Newton, on the reflection of rays of light: as his arguments occupy more room than we can devote to the subject, the following letter, in which the author defends his own system, is selected:

LETTER XXXVIII.

" *Nature of Colours in particular.*

" The ignorance which prevailed respecting the true nature of colours, has occasioned frequent and violent disputes among philosophers, each of whom made an attempt to shine, by maintaining a peculiar opinion on the subject. The system which made colours to reside in the bodies themselves, appeared to them too vulgar and too little worthy of a philosopher, who ought always to soar above the multitude. Because the clown imagines that one body is red, another blue, and another green, the philosopher could not distinguish himself better than by maintaining the contrary; and he accordingly affirms, that there is nothing real in colours, and that there is nothing in bodies relative to them.

The Newtonians make colours to consist in rays only, which they distinguish into red, yellow, green, blue, and violet; and they tell us that a body appears of such and such a colour, when it reflects rays of that species. Others, to whom this opinion seemed absurd, pretend that colours exist only in ourselves. This is an admirable way to conceal ignorance; the vulgar might otherwise believe that the scholar was not better acquainted with the nature of colours than themselves. But you will readily

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perceive that these affected refinements are mere cavil. Every simple colour (in order to distinguish from compound colours) depends on a certain number of vibrations, which are performed in a certain time; so that this number of vibrations, made in a second, determines the red colour, another the yellow, another the green, another the blue, and another the violet, which are the simple colours represented to us in the rainbow.

"If then, the particles of the surface of certain bodies are disposed in such a manner, that being agitated, they make in a second as many vibrations, as are necessary to produce, for example, the red colour, I call such a body red, just as the clown does; and I see nothing like a reason for deviating from the common mode of expression. And rays which make such a number of vibrations in a second, may, with equal propriety be denominated red rays; and finally, when the optic nerve is affected by these same rays, and receives from them a number of impulsions, sensibly equal in a second, we receive the sensation of the red colour. Here every thing is clear; and I see no necessity for introducing dark and mysterious phrases, which really mean nothing.

"The parallel between sound and light is so perfect, that it hits even in the minutest circumstances. When I produced the phenomenon of a musical chord, which may be excited into vibration by the resonance of certain sounds, you will please to recollect, that the one which gives the unison of the chord in question, is the most proper to shake it, and that other sounds affect it only in proportion as they are in consonance with it. It is exactly the same as to light and colours; for the different colours correspond to the different musical sounds.

"In order to display this phenomenon, which completely confirms my assertion, let a dark room be provided; make a small aperture in one of the shutters; before which, at some distance, place a body of a certain colour, say a piece of red cloth, so that, when it is illumined, its rays may enter by the aperture into the darkened room. The rays thus transmitted into the room will be red, all other light being excluded: and if you hold on the inside of the room

opposite to the aperture, a piece of cloth of the same colour, it will be perfectly illumined, and its red colour appear very brilliant, but if you substitute in its place a piece of green cloth, it will remain obscure, and you will hardly see any thing of its colour. If you place on the outside, before the aperture, a piece of green cloth, that within the chamber will be perfectly illumined by the rays of the first, and its green colour appear very lively. The same holds good as to all other colours; and I do not imagine that a more convincing demonstration of the truth of my system can be demanded.

"We learn from it, that, in order to illuminate a body of a certain colour, it is necessary that the rays which fall upon it should have the same colour; those of a different colour not being capable of agitating the particles of that body. This is farther confirmed by a well-known experiment. When the spirit of wine is set on fire in a room, you know that the flame of spirit of wine is blue, that it produces only blue rays, and that every person in the room appears very pale, their faces, though painted ever so deep, have the aspect of death. The reason is evident; the blue rays not being capable of exciting or putting in motion the red colour of the face, you see on it only a feeble and bluish colour; but if one of the company is dressed in blue, such dress will appear uncommonly brilliant. Now the rays of the sun, those of a wax taper, or of a common candle, illuminate all bodies almost equally; from whence it is concluded, that the rays of the sun contain all colours at once, though he himself appears yellowish.

"In truth, when you admit into a dark room the rays of all the simple colours, red, yellow, green, blue, and violet, in nearly equal quantities, and blend them, they represent a whitish colour. The same experiment is made with various powders, coloured in like manner; on being mixed together a whitish colour is the result. Hence it is concluded, that white is nothing less than a simple colour; but that it is a compound of all the simple colours; accordingly we see that white is adapted to the reception of all colours. As to black it is not properly a colour. Every body is black when its particles are such that

they can receive no motion of vibration, or when it cannot produce rays. The want of rays, therefore, produces the sensation of that colour; and the more particles there are found in any body not susceptible of any motion of vibration on its surface, the more blackish and obscure it appears." "15th July, 1760." P. 110—114.

LETTER XC.

"*Connection of the preceding Consideration with Religion. Reply to the Objections of the philosophic Systems against Prayer.*"

"Before I proceed farther in my lessons on philosophy and physics, I think it my duty to point out to you their connection with religion.*

"I begin with considering an objection, which almost all the philosophic systems have started against prayer. Religion prescribes this as our duty, with an assurance that God will hear and answer our vows and prayers, provided they are conformable to the precepts which he has given us. Philosophy, on the other hand, instructs us, that all events take place in strict conformity to the course of nature, established from the beginning, and that our prayers can effect no change whatever, unless we pretend to expect, that God should be continually working miracles, in compliance with our prayers. This objection has the greater weight; that religion itself teaches the doctrine of God's having established the course of all events, and that nothing

* I take the liberty, likewise, to restore the following passage, which *M. de Condorcet*, in his philosophical squeamishness, has thought unworthy of a place in his edition of the work.

"However extravagant and absurd the sentiments of certain philosophers may be, they are so obstinately prepossessed in favour of them, that they reject every religious opinion and doctrine which is not conformable to their system of philosophy. From this source are derived most of the sects and heresies in religion. Several philosophic systems are really contradictory to religion; but in that case, divine truth ought surely to be preferred to the reveries of men, if the pride of philosophers knew what it was to yield. Should sound philosophy sometimes seem in opposition to religion, that opposition is more apparent than real; and we must not suffer ourselves to be dazzled with the speciousness of objection."—E. L.

can come to pass, but what God foresaw from all eternity. Is it credible, say the objectors, that God should think of altering this settled course, in compliance with any prayers which men might address to him?

"But I remark, first, that when God established the course of the universe, and arranged all the events which must come to pass in it, he paid attention to all the circumstances which should accompany each event; and particularly to the dispositions, to the desires, and prayers, of every intelligent being; and that the arrangement of all events was disposed in perfect harmony with all these circumstances. When, therefore, a man addresses to God a prayer worthy of being heard, it must not be imagined, that such a prayer came not to the knowledge of God till the moment it was formed. That prayer was already heard from all eternity; and if the Father of mercies deemed it worthy of being answered, he arranged the world expressly in favour of that prayer, so that the accomplishment should be a consequence of the natural course of events. It is thus that God answers the prayers of men, without working a miracle.

"The establishment of the course of the universe, fixed once for all, far from rendering prayer unnecessary, rather increases our confidence, by conveying to us this consolatory truth, that all our prayers have been already, from the beginning, presented at the feet of the throne of the Almighty, and that they have been admitted into the plan of the universe, as motives conformably to which events were to be regulated, in subserviency to the infinite wisdom of the Creator.

"Can any one believe, that our condition would be better, if God had no knowledge of our prayers before we presented them, and that he should then be disposed to change in our favour, the order of the course of nature? This might well be irreconcilable to his wisdom, and inconsistent with his adorable perfections. Would there not, then, be reason to say, that the world was a very imperfect work? That God was entirely disposed to be favourable to the wishes of men; but, not having foreseen them, was reduced to the necessity of, every instant, interrupting the

course of nature, unless he were determined totally to disregard the wants of intelligent beings, which, nevertheless, constitute the principal part of the universe? For to what purpose create this material world, replenished with so many wonders, if there were no intelligent beings, capable of admiring it, and of being elevated by it to the adoration of God, and to the most intimate union with their Creator, in which, undoubtedly, their highest felicity consists? Hence it must absolutely be concluded, that intelligent beings, and their salvation, must have been the principal object in subordination to which God regulated the arrangement of this world, and we have every reason to rest assured, that all the events which take place in it, are in the most delightful harmony with the wants of all intelligent beings, to conduct them to their true happiness; but without constraint, because of their liberty, which is as essential to spirits as extension is to body. There is, therefore, no ground for surprise, that there should be intelligent beings, which shall never reach felicity.

"In this connection of spirits with events, consists the divine providence, of which every individual has the consolation of being a partaker; so that every man may rest assured, that from all eternity he entered into the plan of the universe. How ought this consideration to increase our confidence, and our joy in the providence of God, on which all religion is founded? You see then, that on this side religion and philosophy are by no means at variance."

"3d January, 1761."

VII. *An Essay on the Divine Authority of the New Testament.* By DAVID BOGUE, 12mo. Price in boards, fine paper, 4s. common, 3s. 6d. Horsey, Portsea; Seeley, Ave-Maria Lane, and Williams, Stationer's Court.

THE Author is minister of a very respectable and numerous congregation of protestant dissenters at Gosport in Hampshire, and esteemed a man of considerable talent and popularity. For some years he has been engaged in the instruction of young men for the ministry, and is

now, by the appointment of the Missionary Society, their tutor, to instruct those who, under their patronage, shall be engaged as missionaries to the heathen.

In the dedication to this volume, which is addressed to the directors of the Missionary Society, we are informed of the origin of this essay in the following extract, page 2, "When among other plans for the advancement of religion, it was resolved at our sixth annual meeting, in May, 1800, to print 10,000 copies of the New Testament in the French language, and distribute them in France, you thought it would be of much advantage, if an introduction were drawn up, containing the evidence of its divine authority, and prefixed to the volume. The Society requested me to undertake the office, and unwittingly I consented."

As this work is designed for the use of the people of France, the Author assigns the following reasons for printing it in English. The recommendation of friends, who thought it might be useful in this country:—The opportunity it afforded of submitting it more fully to the friends of the institution; and, the improvement it might derive from the remarks of judicious readers.

This work is divided into an introduction and ten chapters, containing the following subjects.

Of the Evidence of the Divine Authority of the New Testament, arising from the principles which it contains—considerations suggested by its contents.—The testimony of the apostles.—Some additional considerations, which further confirm their testimony.—Miracles.—Prophecy.—The success of the gospel.—Objections against its divine authority considered.—The sentiments and conduct of the Deists considered.—Miscellaneous observations, and conclusion.

Each of these chapters is subdivided into a number of sections. The first chapter, which is designed to prove the divine authority of the New Testament is thus introduced.

"To speak of the evidences of Christianity to those who are ignorant of the nature of Christianity, is almost hopeless labour. They can but very imperfectly discern their force. Let us suppose a man to have been born in one of the houses of Herculaneum, and to have dwelt in his subterraneous mansion to the

years of maturity. You wish to convince him there is a God, and you put into his hand, 'RAY's Wisdom of God in the Creation.' I will not say that the book is in such a situation entirely destitute of weight; but I will propose another plan. First, bring him forth; place him near the summit of Vesuvius, when all is still; let him see the sun shining in majesty; and take a view of the surrounding country, and of the neighbouring ocean. Detain him till the day closes, and the stars bespangle the firmament, and the moon afterwards arises in her brightness, and makes them all to disappear. With the morning light carry him down to the vineyards, and let him walk through the fields of corn, and feast his eyes with the varied scenes of nature. Put the book into his hands now: will not the arguments appear with more than ten-fold force? In like manner proceed respecting Christianity; for many weighty arguments in its favour arise out of the New Testament, as those for the being of a God rise out of the works of creation." P. 14.

In the ninth section, which represents the happiness resulting from the influence of the Gospel in the characters which it forms, we meet with the following passage.

"But still more widely is the influence of these divine principles felt. Asia, Africa, and America, rejoice at the change in the sons of Europe. Instead of beholding strangers grasping at every advantage, and pursuing by every means an increase in power and commerce, they find men who act as brothers, who are as forward to confer benefits as to receive them, and more anxious to do them good than to possess their wealth. They are astonished at the pleasing alteration; and they conclude, that principles which lead men to act thus, must be from God. While benevolent Europeans labour to do them good and to make them happy, they eagerly enquire, 'Whence proceeds this remarkable change? Formerly, you were a curse, and we viewed you with dread. Our gold, our territory, our very persons you snatched from us. Now you are a blessing: your highest end is to confer benefits upon us. Whence did you derive these principles, which have made you new creatures?' 'Read this book,' the Europeans reply, putting

the New Testament into their hands, 'we have translated it into your tongue, that you may, like us, derive from the perusal, wisdom, goodness, and felicity.' They eagerly snatch the book: they read it: they too are made wise unto salvation; and the happiness it imports is enjoyed throughout the world. Arms are become useless; magazines are opened: arsenals are emptied. 'Let not our eyes,' they say, 'any more behold the heart-rending sight. Convert these rusty cannons into instruments of husbandry; these destructive balls into mattocks and shovels; beat these swords into plough-shares, and these spears into pruning-hooks.' Mankind live in peace. Extended commerce produces increasing affection. Wherever man meets man, he meets a brother; and love to God, and love to men, reigning in the heart, generate every where righteousness, harmony, good-will, and joy." P. 52, 53.

VIII. JUVENILSA; or, A COLLECTION OF POEMS. *Written between the Age of Twelve and Sixteen.* By J. H. L. HUNT, late of the Grammar School of Christ's Hospital. Printed by J. Whiting, Finsbury-square.

CONTENTS.

MACBETH; written at the age of twelve.—Content.—Lines on the birth-day of Eliza.—Lines to Miss S. H. on her marriage.—Parody on Dr. Johnson's "Hermit, hoar."—Lines written January 1800, on the birth-day of a particular friend.—Speech of Caractacus to Claudius Cæsar.—A morning walk and view.—Lines to the White Rose of America.—Christ's Hospital, a poem.—Remembered friendship.—Retirement, or the golden mean.—Anacreon, Ode xix. translated.—Original.—Translation of the first Ode of Anacreon.—Original.—Translation of Horace's Ode "Septimi Gades."—Original.—Paraphrase of Horace's Ode, Integer Vitæ.—Original.—Sonnet to Sensibility.—Sonnet on the sickness of Eliza.—The Negro-boy, a ballad.—Song to Eliza.—Sonnet.—Sonnet to Eve.—Sonnet.—The mad girl's song.—Son-

net in imitation of Lopez de Vega. To Zephyr, from the Spanish.—Pastoral I. spring.—Pastoral II. summer.—Pastoral III. autumn.—Pastoral IV. winter.—Elegy written in Poet's Corner, Westminster Abbey.—Epitaph on J. H. Beattie, A. M.—Epitaph on Robespierre.—Ode to the evening star, from Ossian.—Valour, an ode.—Ode to honour.—Ode to truth.—Ode for 1799, written at the time of the war in Switzerland.—Ode to Genius, irregular.—Ode to friendship; in imitation of Pope's ode on solitude.—To friendship; in the manner of Collins's ode to evening.—Friendship—The progress of Printing.—Wandle's wave.—Hymn to the Omnipotent God—Hymns for the seasons.—The palace of pleasure, an allegorical poem.—Funeral anthem.

EXTRACTS.

SPEECH OF CARACTACUS TO CLAUDIUS CÆSAR.

Æquam memento rebus in arduis
Servare mentem—

HOR. LIB. II. OD. 3.

MIGHTY Cæsar, tho' to thee
Britain bows the bended knee,
Tho' her hardy warriors know,
Victor is the valiant foe;
Tho' her king with tort'ring pain
Captive drags the galling chain
Rome itself shall never boast
Britannia's glory all is lost!
Saw thou not, Ostorius bold,
Where in blood my chariot roll'd;
Saw thou not in every eye,
Firm resolve and courage lie?
Saw thou not each British sword
Carve a passage for its lord,
Where the Roman eagle spread
Her purple pinions o'er thy head.
When misfortunes hover nigh,
Let the coward wish to die;
And like Cato, robb'd of rest,
Plunge the dagger in his breast;
But, tho' feeble, pale, and wan,
Still your captive is a man;
And for me if life is rough,
To live, and to be brave's enough.
Tho' these hands no more may wield
Pond'rous spear, or massy shield:
Tho' this tongue may ne'er again
Bid the British troops be men;
Hope, with ever-lifted eye,
Hope, enchanting, still is nigh!
Yes; they shall again be free,
And triumph in their liberty!

THE NEGRO BOY.—A BALLAD

Paupertas onus visa est grave.

COLD blows the wind, and while the
tear
Bursts trembling from my swollen
eyes,
The rain's big drops quick meet it
there,
And on my naked bosom flies!
O pity all ye sons of joy,
The little wand'ring negro-boy.
These tatter'd clothes, this ice-cold
breast
By winter harden'd into steel;
These eyes, that know not soothing
rest,
But speak the half of what I feel!
Long, long, I never knew one joy,
The little wand'ring negro-boy.

Cannot the sigh of early grief
Move but one charitable mind?
Cannot one hand afford relief?
One Christian pity and be kind?
Weep, weep, for thine was never
joy,

O little wand'ring negro-boy.

Is there a good which men call pleasure!

O Ozmyn, would that it were thine!
Give me this early precious treasure;
How would it soften grief like mine!
Then Ozmyn might be call'd with
joy,

The little wand'ring negro-boy.

My limbs these twelve long years have
borne

The rage of ev'ry angry wind:
Yet still does Ozmyn weep and mourn,
Yet still no care, no rest can find!
Then death, alas! must soon destroy,

The little wand'ring negro-boy.

No sorrow e'er disturbs the rest,
That dwells within the lonely grave:
Thou best resource the wo-wrung
breast,

E'er ask'd of heaven, or heav'n
e'er gave!

Ah then, farewell, vain world, with joy
I die, the happy negro-boy!

ELEGY: WRITTEN IN POET'S CORNER, WESTMINSTER ABBEY.

In this cold solitude, this awful shade
Where sleeps the lyre of many a
tuneful breath,
The ghastly shroud, the dust disturb-
ing spade,
Invite the shudd'ring thought to
gloom and death.

Yet, while my careful feet slow pace
along.

O'er the dumb tales of learning and
of fame,

Remembrance fond recalls the poet's
song,

And admiration points the chisell'd
name.

To boast the wonder of attentive
crowds,

And wrap the soul in extacied ap-
plause,

To reach futurity, that spurns the
clouds,

And unlock harmony's enchanting
laws.

For this the poet rolls his phrensied eye,
And wakens rapture with his fairy
hand;

For this he warbles transport to the sky,
And pours enchantment o'er a thril-
ling land.

Live not, where Shakespeare lays his
awful dust,

The marble records of immortal
fame?

Weeps not the muse o'er Rowe's be-
loved bust?

And speaks not truth in Gay's un-
titled name.

Who boasts of king's when bending
o'er the shade,

Where lies the harp sublime of free-
born Gray?

Who talks of pomp, or who of proud
parade,

Where modest Thomson drops his
spotless lay?

If courts are nobler than the Muse
divine,

Princes and lords had long usurp'd
the praise.

Some laurell'd Wilmot wanton'd but
to shine,

Some Henry hoarded for immortal
bays.

Yet, them no more shall admiration
high,

Lift from the turf that triumphs
o'er the clay;

For them no tear stands quiv'ring in
the eye,

For them no bosom sighs its plain-
tive lay.

Unwept, unpy'd, drooping to their
doom,

They creep to death, nor leave a
trace behind;

No plaintive Heath, lamenting o'er
the tomb,

But yon cold grass that whistles to
the wind.

Ye gorgeous worms that glitter in the
sun,

Ye worms of wealth, and vanity,
and sway;

Say have ye ought of praise, of glory
won,

That thus ye flaunt along your
gaudy way?

'Tis not the splendour of the cherish'd
hoard,

Pomp's carv'd achievements, or
the robe of power;

'Tis not the purple of a nation's lord.
Can calm futurity's emblazon'd
hour.

Foul av'rice watches but to gain a
grave,

And haughty pride must bow to
shrinking age;

Pow'r has not learnt the storms of
death to brave,

And grandeur crumbles from her
gorgeous stage.

The heart that loves, that is the friend
of all,

And meek humility's unlordly breast,
These are the beams that glitter o'er
the pall,

And sink resplendent, like the sun,
to rest.

And, ah! if e'er on them the Muse's
eye

Shed the bright influence of her
heav'nly fire;

Applause shall live for ever where
they lie,

And one eternal triumph be their
lyre.

ROBESPIERRE.

Of aspect ruthless as the frown of fate,
Form'd to be hated, as himself could
hate;

Of soul too impious to be curs'd in
song,

Dark as that eye of death he fed so
long;

Of passions fir'd by ev'ry fiend that
fell,

The sword of slaughter in the hand
of hell;

He kiss'd the steel a country's blood
had stain'd,

And died that dæmon that he liv'd
and reign'd.

HYMN ON WINTER.

HARK, 'twas dark winter's sullen
voice,

That told the glooms that reign'd;
That bade the plains no more rejoice,
And all the waves be chain'd.

And see green Autumn dies away ;
The pallid Sire is come,
The plains his shiv'ring rules obey,
And every wave is dumb.

Yet still with cheerful heart I pace
The whiten'd vale below ;
And smile at every printed trace
I leave upon the snow.

Thus (soft I whisper to my breast)
Man treads life's weary waste :
Each step that leads to better rest,
Forgot as soon as past.

For what is life and all its bliss ?
The splendour of a fly,
The breathing of the morning's kiss,
A summer's flushingsky ?

Dismantled lies the gaudy fly ;
Morn droops at Ev'ning's frown,
And Summer, tho' so gay her eye,
Tempestuous terrors crown!

Yes, Lord ; but shouts no gladd'ning
day

Thro' this nocturnal scene ?
Decks not one gem of lively ray,
Grief's darksome wave unseen ?

How sweet the evergreen beguiles
The gloom of yonder snow ;
Thus Virtue cheers, with endless
smiles,

Life's wintry waste of woe.

Howl then, ye storms ; ye tempests
beat,

Round this unthinking head !
I know a sweet, a soft retreat,
In Virtue's peaceful shed.

Drive down, ye hails ; pour snows
and winds

Pale terror where I stray !
My foot a path, yet verdant, finds
Where virtue smooths the way.

O thou, by whose all gracious hand
The cherub Mercy stands,
Smiling at each divine command,
With fondness o'er the lands ;

Oh let me ne'er with marble eye,
Pale shiv'ring Want reject,
Where mourns the long, the deep-
drawn sigh,

The anguish of neglect.

While lordly Pride and cushion'd Ease,
Petition's tear despise ;
Oh let this hand the mourner raise,
And wipe her streaming eyes.

When death shall call me to my Lord,
To bow beneath his throne ;
His praise be the divine reward,
That Charity has won.

There, where no wintry storms affright
No tempests shake the pole ;
No gloomy shades of dreary night
Appal the waking soul,

There let me ever hymn, adore,
And love th', immortal king ;
Love, while dread Winter breaks no
more

Th' eternity of spring.

IX. DISCOURSES on the Scriptural
Doctrines of Atonement and Sacrifice, with additional Remarks on the principal Arguments advanced, and the Mode of reasoning employed, by the Opponents of those doctrines, as held by the established Church ; and an Appendix, containing some Strictures on Mr. Belsham's Review of Mr. Wilberforce's Treatise. By the Rev. WILLIAM MAGEE, D. D. Senior Fellow of Trinity College, and Professor of Mathematics in the University of Dublin, Member of the Royal Irish Academy, and of the Literary and Philosophical Society of Manchester. Cadell, jun. and Davies, Strand.

THESE Discourses, delivered in the chapel of Trinity College of Dublin, on Good Friday, in the years 1798 and 1799, were originally composed with a view to the instruction of the students in divinity in the university of Dublin, and are now, with the same design, submitted to their more deliberate examination. An address to these gentlemen is prefixed to the Discourses, from which the following passages are extracted :

" In those latter days Christianity seems destined to undergo a fiercer trial than it has for many centuries experienced. Its defenders are called upon, not merely to resist the avowed invader, who assails the citadel from without, but the concealed and treacherous foe, who undermines the works, or tampers with the garrison within. The tampering Christian, who, under the mask of liberality, surrenders the fundamental doctrine of his creed ; and the imposing rationalist, who, by the illusions of a factitious resemblance, endeavours to substitute philosophy for the gospel ; are enemies even more to be dreaded than the declared and systematic deists. The open attacks of the

one, directed against the *evidences* of Christianity have but served to strengthen the great outworks of our faith, by calling to its aid the united powers of its adherents: whilst the machinations of the others, secretly employed against the *doctrines* of our religion, threaten, by eluding the vigilance and lulling the suspicions of its friends, to subvert, through fraud, what has been found impregnable by force. To aid these machinations, a modern and depraved philosophy has sent abroad its pernicious sophistries; infecting the sources of morality, and enervating the powers of manly thought, and, the better to effect these purposes, clad in those engaging colours, which are peculiarly adapted to captivate the imaginations of young and ardent minds:—Against arts and enemies, such as these, the most strenuous of all who value the religion of Christ, are at this moment imperiously demanded.

In what manner to prepare for this conflict, we are informed on high authority. We are to *take unto us the whole armour of God—having on the breast-plate of righteousness, and our feet shod with the preparation of the gospel of peace; above all, taking the shield of FAITH, wherewith we shall be able to quench all the fiery darts of the wicked; and taking the helmet of salvation, and the sword of the spirit, which is THE WORD OF GOD.* These are the arms which are to ensure us victory in the contest—and without these arms we neither can nor ought to stand. A conspiracy the most deep and deadly has been formed against Christianity. The powers of darkness have combined their mightiest efforts. If then the sentinels of the gospel sleep upon their posts, if they do not instantly rouse to its defence, they are guilty of the blackest treason to their heavenly master:—there is no room for truce or accommodation. The *Captain of our salvation* has declared, that *he that is not with him is against him.* The force of this declaration is at this day peculiarly manifest—it is now become necessary that a broad and distinct line should be drawn between those who truly acknowledge the authority of revelation, and those who, whilst they wear the *semblance* of Christians, but lend the more effectual support to the enemies of Christianity." P. 1, 2, 3.

VOL. I.

The nature of this work is thus described by the author:

"The *form* in which this work is now presented seems to require explanation. The first design extended only to the publication of the two Discourses, with a few occasional and supplementary remarks; and on this plan, the sermons were sent to press. But on farther consideration, it appeared advisable to enter into a more accurate and extensive examination of the subject; even though a short text should thereby be contrasted with a disproportionate body of notes.—The great vice of the present day, is a presumptuous precipitancy of judgment; and there is nothing from which the cause of Christianity, as of general knowledge, has suffered more severely, than from that impatience of investigation, and that confidence of decision, upon hasty and partial views, which mark the literary character of an age, undeservedly extolled for its improvements in reasoning and philosophy. A false taste in morals, is naturally connected with a false taste in literature—and the period of vicious dissipation, is not likely to prove the æra of sober, dispassionate, and careful enquiry. There is, however, no short way to truth. The nature of things will not accommodate itself to the laziness, the interests, or the vices of men. The paths which lead to knowledge are unalterably fixed, and can be traced only by slow and cautious steps." P. 5.

The first of these discourses is founded upon 1 Cor. i. 23, 24.—in which the preacher directs the attention to two different classes of objectors to the sentiments these discourses are intended to defend.—"Those who deny the necessity of any mediation whatever; and those who question the particular nature of that mediation which has been appointed—whilst the Deist, on the one hand, ridicules the very notion of a Mediator—and the philosophising Christian, on the other, fashions it to his own hypothesis, we are called on to vindicate the word of truth, from the injurious attacks of both—and carefully to secure it, not only against the open assaults of its avowed enemies, but against the more dangerous of its false or mistaken friends." P. 4.

On the efficacy of repentance and

F

obedience, we find the following argument:

"Thus, when in the outset of his argument, the Deist tells us, that as obedience must be the object of God's approbation, and disobedience the ground of his displeasure; it must follow, by natural consequence, that when men have transgressed the divine commands, repentance and amendment of life will place them in the same situation as if they had never offended. He does not recollect, that actual experience of the course of nature, directly contradicts the assertion—and that, in the common occurrences of life, the man who, by intemperance and voluptuousness, has injured his character, his fortune, and his health, does not find himself instantly restored to the full enjoyment of these blessings, on repenting of his past misconduct, and determining on future amendment:—now if the attributes of the Deity demand, that the punishment should not outlive the crime, on what ground shall we justify this temporal dispensation?—the difference in *degree*, cannot affect the question in the least—it matters not, whether the punishment be long or of short duration; whether in this world or the next—if the justice, or the goodness of God require that punishment should not be inflicted when repentance has taken place; it must be a violation of those attributes, to permit any punishment whatever, the most slight, or the most transient:—nor will it avail to say, that the evils of *this life* attendant upon vice, are the effects of an established constitution, and follow in the way of natural consequence; is not that established constitution itself, the effect of the divine decree? and are not its several operations as much the appointment of its almighty framer, as if they had individually flowed from his immediate direction?—but besides, what reason have we to suppose, that God's treatment of us in a future state, will not be of the same nature as we find it in this—according to established rules, and in the way of natural consequence? Many circumstances might be urged, on the contrary, to evince the likelihood that it will; but this is not necessary to our present purpose—it is sufficient, that the Deist cannot *prove* that it will *not*; our experience of the present state of things evinces, that indemnity is not

the consequence of repentance here; can he adduce a counter experience to shew that it will hereafter?—The justice and goodness of God are not then *necessarily* concerned, in virtue of the sinner's repentance, to remove all evil consequent upon sin in the next life, or else the arrangement of events in this, has not been regulated by the dictates of justice and goodness;—if the Deist admits the latter, what becomes of his natural religion?

"Now let us enquire, whether the conclusions of abstract reasoning will coincide with the deductions of experience; if obedience be at all times our duty, in what way can present repentance release us from the punishment of former transgressions? Can repentance annihilate what is past? or can we do more by present obedience than acquit ourselves of present obligation? or does the contrition we experience, added to the positive duties we discharge, constitute a surplusage of merit, which may be transferred to the reduction of our former demerit? and is the justification of the philosopher, who is too enlightened to be a Christian, to be built, after all, upon the absurdities of supererogation?—'We may as well affirm,' says a learned divine, 'that our former obedience atones for our present sins, as that our present obedience makes amends for antecedent transgressions;' and it is with a peculiar ill grace, that this sufficiency of repentance is urged by those who deny the *possible* efficacy of Christ's mediation, since the ground on which they deny the latter, equally serves for the rejection of the former. The *necessary* connection between the merits of one being and the acquittal of another, not being less conceivable than that between obedience at one time, and the forgiveness of disobedience at another." P. 5—8.

Among the many arguments employed by Dr. Magee, in defending the subject of his discourses, we select the following refutation of the objection, that represents the doctrine of the atonement, as founded upon the divine placability: the preacher observes, "The sacrifice of Christ was never deemed by any who did not wish to calumniate the doctrine of atonement, to have *made* God placable, but merely viewed as the

means appointed by divine wisdom, by which to bestow forgiveness; and agreeably to this, do we not find this sacrifice every where spoken of as ordained by God himself?—God so loveth the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, and herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins,—and again, we are told, that “we are redeemed—with the precious blood of Christ, as of a lamb without blemish, and without spot—who verily was foreordained before the foundation of the world;—and again, that Christ is the lamb slain from the foundation of the world;—when then, the notion of the efficacy of the sacrifice of Christ, contained in the doctrine of atonement, stands precisely in the same foundation with that of pure intercession—merely as the means whereby God has thought fit to grant his favour and gracious aid to repentant sinners, and to fulfil that merciful intention, which he has at all times entertained towards his fallen creatures; and when, by the same sort of representation, the charge of implacability in the Divine Being, is as applicable to the one scheme as to the other; i. e. when it is a calumny most foully cast upon both: we may estimate with what candour this has been made, by those who hold the one doctrine the fundamental ground of their objections against the other; for on the ground of the expressions of God’s unbounded love to his creatures every where through Scripture, and of his several declarations that he forgave them *freely*, it is, that they principally contend, that the notion of expiation by the sacrifice of Christ, cannot be the genuine doctrine of the New Testament.

But still it is urged, “in what way can the death of Christ, considered as a sacrifice of expiation, be conceived to operate to the remission of sins, unless by the appeasing a Being, who otherwise would not have forgiven us?”—To this the answer of the Christian is, “I know not, nor does it concern me to know, in what manner the sacrifice of Christ is connected with the forgiveness of sins; it is enough, that this is declared by God to be the medium through which my salvation is effected. I pretend not to dive into the counsels

of the Almighty; I submit to his wisdom, and I will not reject his grace, because his mode of vouchsafing it is not within my comprehension.”

(To be continued.)

X. POVERTY, a Poem, with several others on various Subjects, chiefly religious and moral, by CHARLES A. ALLNATT. 12mo. stitched, pp. 59. Price 2s. Matthews, Strand; Williams, Stationers’ Court.

CONTENTS.

POVERTY.—God in Christ; or, Gilead’s Balm.—Godly simplicity.—To a friend.—The pious resolution.—Apostacy.—The verdant bank.—Spring.—On a deformed but very pious man.—Parliamentary elections improved.—An address to Water converted into Wine.—Faith.—Elegy.—On Psalm lxxv. 13.—Hymn for Thanksgiving-day.—French decade.—FABLES.—The fly and pot of honey.—The man and the peacock.—SATIRES.—Ordination.—On an epicure.—On a scribbling, satirical parish-clerk.—On two very unequal lines of a tallow-chandler.—On Miro.—On the hair-powder licence tax, at a time when a tax on dogs was generally expected.

By the preface we find that the Poem, “on Poverty, was written with a view to the late *alarming crisis*; and that the others were chosen out of a large collection, the composition of which, at intervals, afforded the author the means of beguiling the hours of a long sickness in his more juvenile days.”

In the Poem on POVERTY is the following Description:

“Upon a common, in a nook obscure,
COLIN resides, oppress’d, deserted,
poor;
Mud-mould’ring walls support the
tott’ring shed,
Where the old peasant lays his wretched
head;
The crazy structure rocks with ev’ry
wind,
And wintry gusts a free admittance
find;
The crouching tenant with awaken’d
fears
Hears the rough blast, and shivers
while he hears.

No crackling blazes his rude hearth
 adorn,
 But all is dreary, chilling, and for-
 lorn.
 Son of Affliction, half consum'd with
 care,
 Mean his abode, but meaner still his
 fare,
 Eighty long winters have profusely
 shed
 A hoary lustre round his aged head ;
 Yet still he talks how happy once he
 liv'd,
 And tells of comforts he has long sur-
 viv'd :
 Of comforts past he takes a fond re-
 view,
 Heaves the deep sigh, and bids them
 all adieu.
 So tender matrons seek a sad relief
 For perish'd children, and indulge
 their grief.

His walls are naked now, yet once,
 alas!
 A sightly warming-pan of polish'd
 brass
 Hung, how resplendent ! by the
 chimney's side,
 Its humble master's glory, and his
 pride.
 Then were his shelves oppress'd with
 massy weight
 Of burnish'd pewter's ornamental
 plate:
 The honest housewife wily rang'd the
 row,
 And destin'd these for use, and those
 for show.
 Then the hung chine, prepar'd with
 nicest care,
 Her table grac'd, and nut-brown ale
 was there.
 Then the fed hog lay basking in the
 sty,
 For Christmas' distant day a rich sup-
 ply.
 But now the cot yields no such dainty
 fare,
 Nor pewter, chine, nor nut-brown ale
 are there :
 No blood of swine, for COLIN
 slaughter'd, reeks,
 Nor well-cur'd bacon tempts with
 ruddy streaks ;
 No shining dishes rang'd in rural
 show
 Deck his bare shelves, to call him
 master now."

This Poem closes with an apo-
 strophe to Charity —

" All hail! benignant name, sweet
 CHARITY!

So prompt to pity, eager to supply ;
 Blest emanation of the heavenly mind,
 Friend of the world, and parent of
 mankind :
 That pries in dungeons, anxious looks
 around,
 And drops the lucid tear where woes
 abound,
 Nor tears alone—O! dear to man
 and God,
 Let ev'ry breast provide thee an
 abode;
 Let ev'ry pulse beat high with thee,
 and thrill,
 Pervade each soul, and all intentions
 fill ;
 Let thy kind beams on humble pea-
 sants shine,
 Be thine to pity, to relieve be thine.

And thou, Religion! soul trans-
 forming flame,
 (Let earth thy pow'r, let heav'n thy
 praise proclaim)
 COLIN possess'd of thee could wish no
 more,
 And without thee a CÆSAR must be
 poor—
 Come then, Religion, and the toiling
 hind
 Shall more than bread in thine em-
 braces find.
 Thy precious balm distill'd upon his
 heart,
 His wants subside, his sorrows all de-
 part :
 He sees his storm-beat cottage proud-
 ly rise
 More than a palace—half a paradise.

So he who erst repos'd his weary
 head,
 A stone his pillow, the cold ground
 his bed,
 When to his leaping heart thy joys
 were giv'n,
 Exclaim'd with rapture—" 'TIS THE
 GATE OF HEAV'N ! "

As a specimen of the Author's Sa-
 tires, we select the two following :—

ON THE RELIGION OF AN EPICURE,

" Whose God is their BELLY."

" Here's my religion, Demas cry'd,
 And to his breast his hand apply'd.
 Oh! no, says Marcus, with a frown,
 It lies a little lower down."

On two very unequal lines of a Tall-
low-Chandler.

"Just like the candles on his shelves,
His two dull lines the chandler
mixes:

The first outmetes the longest twelves;
The latter scarce exceeds his sixes."

XI. The Duty of not running in Debt.

*Considered in a Discourse preached
before the University of Cambridge.*

By GEORGE WHITMORE, B. D.
Rivingtons, St. Paul's Church-yard.
1s. 6d.

THIS discourse is dedicated to the noblemen and gentlemen who were lately under the Author's tuition at St. John's College, Cambridge. It is published in deference to the request of some of the Author's friends, and the profits, if any, are to be given to the Society for Maintaining the poor Orphans of the Clergy, and to the Society of Philanthropic Reform.

EXTRACT.

"TO incur large debts, when we have not the means, perhaps not the inclination, to discharge them, is now so far from being thought shameful, that it is rather considered as a lofty ennobling distinction, the prerogative of those superior characters who aspire to lead mankind. The same mean and unworthy causes that actuate the higher classes, a defect of moral principle, the influence of example, the habit of indolence, the hatred of trouble, the suggestions of vanity, and the inordinate love of pleasure, have propagated this vicious practice through all orders of society. Though the amount of the debts may be different, the ruinous consequences are very nearly in the same degree. He who voluntarily spends more than he can afford is dishonest in exact proportion to his prodigality; whether his income rise to thousands, or depend on the daily exertions of his bodily strength. This species of profligacy is indeed so universal, that it ranks high amongst the glaring vices of the age, which sap equally the foundation of our moral and political welfare. Still the thoughtless multitude persevere in the same giddy course of extrava-

gance and folly; and it is perhaps only the unfortunate ruined creditor, who, feeling the dreadful consequences, is duly sensible of the injustice, wickedness, and cruelty of this criminal, though prevailing habit. But, custom, though it has a marvellous tendency to blind the eyes, cannot change the real nature of things;—cannot render that lawful which God has forbidden." P. 2—4.

"A celebrated moral writer has well observed, that, according to modern manners, it is not the cruel creditor, but the merciless debtor we should complain of, and daily experience verifies the justness of the observation. There is scarce any one arrived at the years of maturity, who has not suffered by the carelessness of others in pecuniary concerns. But that useful body of men, to whom trade is the business of life, being most exposed to this particular mischief, labour under the evil in its utmost magnitude. They are wounded not only in their fortunes but in their feelings. Repeated delay of payment, notwithstanding repeated promises, produces the feverish anxiety of perpetual expectation, baulked by perpetual disappointment. In the anguish of their souls they bitterly experience how truly hath the wise man said, 'Hope deferred maketh the heart sick.'

"But this is not all: whoever has visited our unfortunate places of confinement, has found there many, languishing in hopeless inactivity and want, whilst their guilty debtors are revelling in a round of pleasure, wholly regardless of the misery which their profligate extravagance has brought on the industrious and the worthy. It has been many an honest man's severe fate, to be reduced to utter ruin, not by the hardness of the times, not by his own fault, but solely by his inability to collect his arrears. His own creditors grow impatient; will grant him no farther respite; he is arrested, and rots in goal. His wife dies, perhaps, of a broken heart; and his helpless children, whom he thought to have brought up in comfort and in virtue, to be useful members of their country, deprived of parental support and protection, are abandoned to penury and vice, and become the pest of society, the very scorn and refuse of mankind.

"If these reflections are founded,

as I trust they are, in truth and justice, can we listen to them without emotion? Can indolence or vanity, induce us to persevere in a vicious practice, so pregnant with mischief, so ruinous to ourselves and others."

XII. EIGHT LETTERS on the Peace; and on the Commerce and Manufactures of Great Britain. By Sir FREDERICK MORTON EDEN, Bart. 8vo. stitched, 3s. 6d. Wright, Piccadilly. Pp. 32.

TO these Letters an advertisement is prefixed, by which we learn, that the contents "were originally addressed to the Editor of the Porcupine, and published in that newspaper, in the course of the last three months, under the signature of 'Phylanglus.' With the hope that in their present form, at the present crisis, they may prove acceptable to the public, I have carefully revised the various documents they contain, and brought them down to the latest period on which information could be procured."

The four first letters contain a discussion of the preliminaries of peace; answer to objections; state of St. Domingo; the balance of power, and the conquest of Egypt. The latter four are upon "the commerce of Great Britain with the conquered islands; the neutral powers; the British colonies, and the Belligerent Powers."

The paper, to the editor of which these letters were originally addressed, has "pointedly and decidedly condemned the measures" employed to effect peace, and which the work before us is designed to vindicate, by answering objections against the peace, and shewing its probable advantages. The first letter contains an extract from the Porcupine, which states the territorial acquisitions of France as an objection, when compared with her former dominions, and the cessions granted to us in the preliminaries: to which our Author replies, "in order fairly to appreciate our present situation, we should recollect what was the chief object that induced France to attack us, and how far she has accomplished it. It was to revolutionize us. That the war, on our part, was purely defensive; that we had no

views of conquest or aggrandisement; that we armed only to support our ancient allies, to vindicate our independence, and to protect our invaluable constitution from foes, both foreign and domestic, no one who has read Mr. Marsh's collection of authenticated facts, respecting the politics of Great Britain and France, can entertain a doubt. If we failed in the first object, our failure was not ascribable to want of zeal, exertion, or perseverance. We fought and negotiated for the powers of Europe long after they had ceased to fight or to negotiate for themselves. But if we could not save others, we saved ourselves." P. 4, 5.

After stating our successful resistance of France, our negotiations at Petersburg, our conquest in Egypt, the value of Ceylon and Trinidad, and our acquisitions in the East, our Author proceeds: "Of the acquisitions of France, I entertain very different sentiments from those expressed by the Porcupine; but neither your limits, nor my leisure, will allow me to compare her gains of population and territory with her losses, both moral and political. The account would be a long one. In less distracted times, France herself may probably strike a fair balance, set down her losses with correctness, and compute her gains without exaggeration."

"It is no objection to peace, that by it much must be hazarded; for more would be hazarded by a prolongation of the contest. All great political measures, war and peace more especially, are experiments. Our statesmen well know, that more than mere parchment is required to cement the amity of nations; that time, the most powerful of agents, the chief improver of human institutions, must co-operate with political wisdom to render peace a blessing; that self-interest will soften antient animosities; and that commerce, 'the golden girdle of the globe,' will bind us together when our fiercer passions would disunite us.

"It is a narrow policy to suppose, that our prosperity must be advanced by the ruin of France. A commercial nation will be benefitted by an increase of her best customers. The more industrious France becomes, the

more sensible will she be of the blessings of peace, and the more anxious to preserve them. Nor will her advances in social arts, though they may add to her strength, diminish our security. It seems to have been wisely ordained by Providence, that the wealth of nations should not dispose them to aggressions, though it may furnish them with defence. The poorest and most uncivilized tribes have ever been the greatest conquerors.

"You seem to apprehend, that what the republic cannot effect by force, she may accomplish by craft, and that we must fall, like the Trojans,

'— Captique dolis, lacrymisque coacti,

'Quos neque Tydides, nec Larisæus

'Achilles,

'Non anni domuere decem, non mille carinæ.'

"I entertain no such apprehensions: I consider our undisputed sovereignty in the East, and our union with Ireland, (another beneficial consequence of the war, which you have passed over) as some 'indemnity for the past, and security for the future.' To these most valuable acquisitions, but above all, to the activity of British industry, and the energy of British spirit, (which, under the blessing of Providence) have conducted us through war with honour, I look with confidence for resources that may preserve us in peace without humiliation." P. 9—11.

On the subject of the balance of power, we find the following observations: "Thus, from unfolding the page of history, we may confidently determine, that laws tempered by freedom, and favourable to industry, will render a people prosperous and happy; that distracted and corrupt administrations must produce misery at home and weakness abroad; that military governments, after some time, fall into impotence and languor, and that pure democracies usually end in anarchy or despotism. These, and similar truths, we recognize as axioms of state, and (though sometimes disappointed) we make them the rules of our public conduct: they are either buoys to point out our danger, or beacons to direct us to safety.

"If we apply political experience

to the consideration of our present circumstances, and from an investigation of the past attempt to anticipate the future, we may possibly discover, that in times less prosperous, Britain had no reason to despair, and that confidence becomes her now. We may find precedents to shew, that an advantageous peace has created dissatisfaction, but we shall find none to prove that a peace, like the present, has been the forerunner of ruin. Ill-omened birds, vain foretellers of tempests, may perch on our masts, but the vessel of the state will hold on her course. We should be vigilant; we ought not to be fearful. Our navigators still plough the sea and grow rich by commerce, amidst all the dangers of climates, storms, rocks, and quicksands.

"Many of the objections which have been, and are likely to be, urged against the preliminaries of peace, may be included in this short though comprehensive proposition;—that, by sheathing the sword we have ratified the subversion of the balance of power in Europe², on the preservation of which our existence, as a nation, essentially depends." P. 21—23.

The Author proceeds to state the principal alterations which have taken place within the last one hundred and fifty years in the territorial division of Europe," and remarks, "An ambitious continental power may add a contiguous province to her frontier: an insular one can only enlarge the bounds of empire by acquiring detached provinces. But whilst our neighbours have extended their limits, Britain has increased her power (the power, I mean, of defence, for all other is precarious and illusory) by improvements in internal organization, which have doubled her population; by colonization, by agriculture, by manufactures, and by commerce, the parent of naval power. . . .

"Britain has shewn, that her station in the scale of Europe depends not on a fanciful equilibrium which a congress of nations can adjust, but on resources which can be created, and energies which can be exerted, by herself. Diplomatic interference, ne-

* It was Fontenelle, I believe, who said that the follies of cabinets constituted the true balance of Europe.

negotiation, and treaty, may sometimes preserve a feeble state from immediate dissolution; but when did they inspire a timid people with manly sentiment and vigour; or make those powerful who had no confidence in themselves? Of all nations in Europe, Britain has the least occasion to dread the interpretation, or to court the mediation of neutral states. Her insular situation renders her inaccessible to all, except the maritime powers. Her unfitness for continental conquest secures her from jealousy. She can only affect Europe by her alliances and subsidies, &c." *P.* 33, 34.

On the subject of commerce we find various average statements of the weight and value of the commodities imported and exported; the result of which is, that notwithstanding in former wars trade has been diminished, during the last, it has experienced a yearly increase; and the Author declares himself convinced, that peace will by no means prove unfavourable to our commerce. The Author argues thus: 'I have endeavoured to shew, that, though the greatest part of the colonial trade acquired by us during the war must revert to other countries, and our commerce with the neutral powers of the north must be reduced within much narrower bounds than it is at present, we may reasonably expect that the export of our manufactures to the United States will increase, that our settlements in America, the West Indies, and Asia, will be improving markets, and that returning amity and tranquillity will supply us with new customers in those belligerent states in Europe with whom our intercourse has been suspended or embarrassed during the contest. It is, however, material to recollect, that neither the tonnage nor the values of imports and exports furnish a fair comparison of the relative importance of the different branches of our foreign trade. The exportation of a piece of British broad cloth is more beneficial to us than the re-exportation of a quantity of Bengal muslin, or of West India coffee, of equal value. The exportation of a piece of broad cloth to a neighbouring country is more beneficial to us than the exportation of the same commodity to a distant country. The reasons are obvious. The vent of

British manufactures gives more employment to British industry, and contributes more to our internal improvements than the vent of foreign manufacture or of colonial produce. The circuitous trade carried on with the East and West Indies, for the supply of other nations in Europe, is much too slow in its returns, to set so much labour in motion, and to afford employment and subsistence to so great a part of the nation, as a direct trade with our neighbours; a trade which, whilst it enables them to benefit by vicinage, and to procure what they want at the cheapest rate, enables us to purchase the linens of Holland with the woollens of Yorkshire, and the wines of France with the hardwares of Birmingham.

"The flourishing state of our commerce, which during a long and arduous struggle, has been extended by British industry, and protected by British valour, affords a memorable example of what may be effected by the sense, the spirit, and the perseverance of the people.

— Quid virtus et quid sapientia possit,
Utile proposuit nobis exemplar.

"May the lesson not be thrown away! May Britain, during peace, gratefully recollect that, whilst a great part of Europe, deficient either in wisdom or in courage, has sacrificed its independence with the vain hope of preserving its property, a vigorous resistance has enabled her to maintain her independence, and, by the sacrifice of a part, to render the remainder of her wealth more valuable and more improveable! May she gratefully recollect, that the revolutionary system, which she has opposed, has not forced her to surrender her commerce to preserve her constitution, and that the cessation of hostilities does not call on her to surrender her constitution to preserve her commerce. They both may, they both will, flourish together; and when, at some future period, the feverish ambition of mankind shall compel her to unsheath the sword, her constitution and her commerce will again supply her both with motives, and with means, to prosecute the contest until it can again be terminated with safety and honour." *P.* 129—132.

XIII. SCRIPTURE BIOGRAPHY: *or the Lives and Characters of the principal Personages recorded in the Sacred Writings, particularly adapted to the Instruction of Youth and private Families.* By JOHN WATKINS, L.L.D. Author of the *Biographical and Historical Dictionary*, &c. &c. 12mo. boards 4s. 6d. and bound and lettered 5s. pp. 491. Phillips, St. Paul's Church-yard; Hurst, and Button and Son, Paternoster-Row, Harris, St. Paul's Church-yard; Conder, Bucklersbury; Matthews, Strand; Spragg, Panton Street; and Tabart, New Bond Street.

THE importance and advantage likely to result from the species of instruction this valuable little book is designed to convey we give in the Author's own words! "We behold in men of like passions, and placed in like situations with ourselves, the advantages which are the result of early piety, of virtuous resolution, of lowliness of mind, and of religious integrity. We may thus see the 'beauty of holiness,' as it were embodied, and exhibiting its graces in a variety of forms, and under numerous circumstances, which in the bustle of public life would pass by, lost and unheeded. The religious character is contemplated to advantage, in prosperity and adversity, bearing the one with a humble and thankful heart, and the other with calmness and resignation. But religion is, probably, seen in its greatest lustre during the dark and dismal hour of death. In that solemn season when the busy scenes of folly are shut out, when the noise and contentions of the world are no longer heard, when splendid rank and honour are disregarded, when pomp and riches, and pleasures bear the glaring and mortifying inscription of *vanity* and *vexation*; then does Religion look through the gloom, and as she smiles upon the dying Christian, kindles in the bosom, even of the vain and irreligious beholder, a wish to die the death of the righteous, and to have his latter end like his.

"In this grand point it is that the excellency of Biography is strikingly displayed, by introducing us not only to the acquaintance of the wise and

good in their meditations, and in their labours of piety and love, but also to their dying beds, where we behold the triumph of faith over the fears of death, and see them breathing their souls with joyful hope into the hands of their heavenly Father." *Preface*, p. 3, 4.

The description and design of this publication, is thus given by the author, at the close of his preface:

"Some perhaps may object, that I have not been sufficiently copious in the life of our blessed Lord and Saviour, and that I have totally omitted all his disciples. To have gone more into detail on so great a subject as the history of Jesus, would have far exceeded the limits to which I was confined. My principal design was to shew that all the worthies of the Old Testament witnessed of him, and to give in the biographical form an interesting sketch of redemption, from the fall of Adam to the ascension of Christ. With the latter event my design was completed.

In delineating the Scripture characters, I had young persons chiefly in my view, and have, therefore, endeavoured to render the whole pleasing and instructing to them. The seeds of piety cannot be sown too early; and nothing will so much recommend religion as an agreeable form. History and Biography are very attractive to young minds, and if we can recommend the essential principles of religion by means of this species of composition, an important service will be rendered to the rising generation. *Preface*, p. 6, 7.

This volume contains the biography of Adam.—Cain and Abel.—Enoch.—Noah.—Abraham.—Isaac.—Jacob.—Joseph.—Job.—Moses.—Balaam.—Joshua.—Ruth.—Samuel.—David.—St. John the Baptist.—and Jesus Christ.

As a specimen of the author's method, we present our readers with the following quotation from the life of Balaam:

"As he was on his journey, the Almighty gave him another and still more remarkable sign that his conduct was displeasing in his sight. The angel of Jehovah appeared in the way with a drawn sword in his hand, but the faculties of Balaam were intent upon worldly objects, and he beheld

not the apparition. The ass on which he rode, alone saw the tremendous vision, and to avoid it, turned aside into a field, which so provoked the prophet, that he smote her with his staff. The angel next appeared to oppose the progress of Balaam in a narrow way, which led through some vineyards, having a wall on each hand; here the ass again attempted to save her master by turning aside, and thereby crushed his foot against the wall. This roused his fury against the poor animal into greater violence, and he smote her with his staff with extreme severity. On coming to a pass still narrower than the former, the angel made a full stand, and the ass perceiving that it was impossible to avoid him, fell down beneath Balaam, who, with savage ferocity, laid on his blows with redoubled violence. The Almighty then opened the mouth of the injured animal, and gave her power to remonstrate with the insatuated prophet on the cruelty of his conduct: But Balaam, instead of perceiving the finger of God in this mysterious transaction, and calling his sin to remembrance, was a proof against even the power of miracles, and expressed a wish that he had a sword in his hand to slay the faithful beast that had saved his life. The messenger of Jehovah now made himself visible unto him, and the terrified prophet immediately fell on his face to the earth. Before the angel proceeds to declare the purport of his mission, he charges Balaam with cruelty to the poor and defenceless animal on which he rode. 'Wherefore hast thou smitten thine ass these three times?*' Does the Almighty then take pity on the low and despised part of the brute creation? Will he bring into judgment those acts of cruelty which insolent man commits upon the dumb and defenceless, however contemptible and insignificant they apparently may be? Let this incident in the story of Balaam, convince us that he does take cognizance of such actions, and that he will one day make an exact enquiry concerning them, 'A righteous man regardeth the life of,' or is tender to 'his beast;' but the tender mercies of the wicked are cruel †.

Balaam was convinced now that his eagerness to undertake this journey was offensive to the Almighty, and,

being filled with terror by the flaming vision before him, offered to return; but it was in terms which plainly shewed that he wished rather to proceed. "Now, therefore," says he, "if it displease thee I will get me back again." The angel perceiving the sinfulness of his heart, left him to his own inclination, but laid a powerful command upon him not to speak a word more or less than as he should be directed from above.

This circumstance has occasioned considerable speculation, and no little degree of ridicule according to the principles of different writers. Some commentators have turned the whole into allegory, or parable, or vision; and they might, if they had pleased, with equal propriety, have made a fable or a dream of the whole history. Moses tells the story with as much plainness, perspicuity, and soberness, as he does any other in the sacred book; on what account, therefore, have we a right to depart from the literal construction of the relation? but is there any thing absurd in this miracle, any thing beneath the dignity of God, or inconsistent with the whole narrative? Fear to the contrary. An ass may be proverbially stupid among men, but she is yet a part of God's creation, and she appears to be fitly chosen on this occasion, to "rebuke," as St. Peter expresses it, "the madness of the prophet*!" Reason is supernaturally bestowed upon the dullest of quadrupeds, that an oracle of wisdom may be confounded. The remonstrance of the ass is consistent, being not upon the conduct of Balaam as a prophet, but as a master; not upon his disobedience to God, but upon his wanton cruelty to herself. Now what is there in this miracle that can make it an object of ridicule, or to raise a just objection to the truth of sacred history? Is any thing too hard for the Almighty, or is he to be tied down to such a mode of performing miracles as we shall conceive to be consistent? Is it more difficult, or is it more absurd to give a human voice and reason for a moment to an ass, than to an ideot; and may not he who has given sight to the blind, and speech to the dumb, open the mouth of the most despised animal, to bring down the haughtiness and impiety of man.

* Numbers xxxii. † Proverbs xii. 10.

* 2 Peter ii. 10.

XIV. INTRODUCTION to the New Testament. By JOHN D. MICHAELIS, late Professor in the University of Göttingen, &c. Translated from the 4th Edition of the German, and considerably augmented with Notes, and a Dissertation on the Origin and Composition of the three first Gospels. By HERBERT MARSH, B. D. F. R. S. 8vo. vol. III. and IV. Cambridge, printed by J. Burgess, printer to the University, and sold by F. and C. Rivington, London; and J. Deighton, Cambridge.

BY the preface to Vol. III. it appears that the two former volumes of this work appeared about eight years ago, and some circumstances are given which occasioned the delay of the present volumes. It would be foreign to our plan to refer back to the volumes published before the appearance of our Journal; suffice it to say, they have obtained the general suffrage of the learned, both at home and abroad.

The third volume, now before us, consists of two parts; which, by being paged and bound up separately, form, in fact, two volumes, the one containing the text of Michaelis, the other the notes and dissertation of the translator. The former contains nine chapters. I. Of the number of the Canonical Gospels.—II. Of the harmony of the four Gospels.—III. Of the remarkable verbal harmony of the three first Gospels.—IV. Of St. Matthew's Gospel.—V. Of St. Mark's.—VI. Of St. Luke's.—VII. Of St. John's Gospel.—VIII. Of the Acts of the Apostles.—IX. Study of Josephus recommended, &c.

The second part of this volume contains the author's notes on the former, with his dissertation on the origin and composition of the three first Gospels.

These notes are in general too critical and learned for the bulk of our readers; but the following are not of that description; and besides, give a fair specimen of our learned annotator's sentiments, and of his manner of reasoning.

When we have certain knowledge of the existence of a fact, as that of an engagement between two armies, no contradictions in the accounts of that fact can deprive the existence of that fact itself. But when the ques-

tion is in agitation, whether an alleged fact be true or not, our conviction of the truth of it will certainly be affected by the concurrence or contradiction of the testimonies of its favour. And if the contradictions are such as to be wholly incapable of a reconciliation, the proof of the fact will certainly not be so satisfactory as it would if the witnesses agreed. But since not every deviation is a contradiction, and the same fact, as viewed by different persons in different lights, not only may but must be reported by them in different ways, we must examine, whether the deviations are such as may be explained on this principle. If they are, and the witnesses are in other respects credible, we can have no reason for refusing our assent. Further, we must distinguish variations in respect to concomitant circumstances from variations in respect to the main fact; for the former are of much less importance.

That the facts, which are related in common by St. Matthew, St. Mark, and St. Luke, are not arranged by all three evangelists, in chronological order, is certain; for the order of those facts is not the same in all three gospels. But we must not therefore conclude, that not one of them wrote in chronological order; for one of them may have observed chronological order, which the other two did not; or two of them may have observed chronological order, while the third did not. Now St. Mark and St. Luke have generally placed the facts, which they have in common, in the same order, (the reason of which will be explained hereafter) but St. Matthew, in the former half of his gospel, has placed a great number of the facts, which he has in common, with St. Mark and St. Luke, in a very different order. It is therefore reasonable to suppose, that all such facts happened in the order in which St. Matthew has placed them, and not in the order in which they are placed by St. Mark and St. Luke, for St. Matthew, as being an apostle, and eye witness to the facts, which he has recorded, must in general have known the time in which each of them happened, but which St. Mark and St. Luke, who were not eye witnesses, could not always know. Not to mention Bengel, Berthing, and other harmonists,

who make the facts, which are common to these three evangelists, subordinate to St. Matthew's arrangement, I will quote only the opinion of Eickhorn, who says, in his *Universal Library of Biblical Literature*, Vol. I. p. 783. that 'the facts recorded in the former part of St. Matthew's gospel, were re-arranged by St. Matthew, according to the exact order of time, as it would be easy to shew by an analysis of the several sections of which that part is composed.' Sir Isaac Newton was of the same opinion, for he says, in his *Observations on Daniel*, p. 152. of the edition printed at London in 1742, 4to. 'That St. Matthew was an eye witness of what he relates, and so tells all things in due order of time, which St. Mark and St. Luke do not.' And Bishop Pearce has adopted the same opinion; see Vol. I. p. 207. of his 'Commentary, with Notes, on the four Evangelists and the Acts of the Apostles,' London, 1777, 2 vols. 4to. However, as there is hardly any rule without an exception, I would not assert that St. Matthew has in no instance whatsoever deviated from chronological order. P. 8—10.

The fourth volume is a continuation of the text of Michaelis (for the notes of Mr. Marsh extend no further than the three first gospels). The subjects are thus arranged—Chapter X. Of Paul's Epistles in general, viz. of the order in which they are placed, and that he wrote more than are now extant.—XI. Of the Epistle to the Galatians.—XII. Epistles to the Thessalonians.—XIII. To Titus.—XIV. Epistles to the Corinthians.—XV. First to Timothy.—XVI. To the Romans.—XVII. General Remarks on some of the Epistles written by St. Paul during his imprisonment in Rome, and on the imprisonment itself.—XVIII. Epistle to Philemon.—XIX. To the Colossians.—XX. To the Ephesians.—XXI. To the Philippians.—XXII. Second Epistle to Timothy.—XXIII. St. Paul's Character and Mode of Life.—XXIV. To the Hebrews.—XXV. General Remarks on the Catholic Epistles.—XXVI. Of St. James.—XXVII. and XXVIII. Epistles of St. Peter.—XXIX. of St. Jude.—XXX. Of the first Epistle of St. John.—XXXI. Dissertation on 1 John v. 7.—XXXII. The two last

Epistles of John.—XXXIII. Of the Apocalypse.

In the XXIXth. chapter three sections are occupied in examining the external and internal evidences in favour of the authority of St. Jude's Epistle, with many curious opinions on the ninth verse. The result of the evidence in the mind of Michaelis is thus expressed,—“From the account which has been already given, it appears that we have very little reason for placing the epistle of St. Jude among the sacred writings. If the ancient Church had decided positively in its favour, this decision would not convince me that the Epistle of St. Jude was inspired; but the ancient church is so divided on this subject, that whoever is guided by it must at least suspect or rather reject the Epistle of St. Jude. And if we are directed in our judgment by the contents of the epistle, we shall have still no inducement to believe that it is a sacred and divine work.” P. 394.

The XXXI. chapter contains seven sections, which give an account of many arguments for retaining, and many for rejecting, 1 John v. 7. highly interesting. To do justice to the work a longer extract is necessary than our limits will allow, or we should be happy to have presented one to our readers.

We shall now give a brief analysis of our Author's Dissertation on the three first Gospels. Chap. I. General statement of the question; (viz. whether the Evangelists copied from each other, or from a common source.)—II. Of the Authors, who suppose, that the succeeding Evangelists copied from the preceding.—III. Of Griesbach's hypothesis, in particular.—IV. Of the Authors who suppose that our Evangelists made use of a common document, or documents.—V. Of Eichhorn's hypothesis in particular.—VI. Of the Authors who have united both of the preceding suppositions.—VII. Statement of all the parallel and coincident passages of the three first Gospels; result of this statement; and an account of several very remarkable phenomena in the verbal harmony of the Gospels.—VIII. The supposition, that the succeeding Evangelists copied from the preceding, tried by these phenomena.—IX. The supposition, that the three first Evan-

gelists made use of a common Greek document, tried by these phenomena.—X. The hypothesis, that our three first Gospels contain three Greek translations, made independently of each other from the same Hebrew original, tried by these phenomena.—XI. Of the various forms, under which the general supposition of a common Hebrew document may be represented: with a general notation, comprising all possible forms.—XII. Of some cautions necessary to be observed in determining any particular form.—XIII. The various forms of the above-mentioned general supposition, as they may be represented, when it is assumed, that St. Matthew wrote in Greek, tried by the phenomena in the verbal harmony of the Gospels.—XIV. The va-

rious forms of the above-mentioned general supposition, as they may be represented, when it is assumed, that St. Matthew wrote in Hebrew, tried by the phenomena in the verbal harmony of the Gospels.—XV. Description of the Author's hypothesis.—XVI. This hypothesis, tried by the phenomena in the verbal harmony of the Gospels.—XVII. The same hypothesis tried by the phenomena in the contents and arrangement of the Gospels.

Under chap. VII. Mr. M. gives a very curious and important table of parallel passages in the three first Gospels in the *original*; but the whole of this Dissertation is so connected as not to admit an extract suitable to our work, or generally interesting to our Readers.

(To be continued.)

ORIGINAL CRITICISM AND CORRESPONDENCE.

MR. EDITOR,

IN consequence of your opening a department for correspondence in your *New Series*, I have taken the liberty to address you relative to a publication which appears to me of a tendency dangerous to the cause of revealed religion, and the more so, as coming from a learned divine, and a professor in one of our universities. The work I allude to is entitled, "*On the Nature and Occasion of PSALM and PROPHECY. Twelve Critical Dissertations.*" By JAMES HURDIS, D. D. Professor of Poetry in the University of Oxford. (8vo. 268 pages. Pr. Johnson.

Before I offer any remarks on this extraordinary work, I beg leave to premise, that I by no means would attribute to the author any malevolent designs against our established religion; I rather conceive, that having discovered a mere hypothesis, which charmed him as a poet, he has been led off his guard so much as not to be able rigorously to investigate its truth; nor has he, I would hope, perceived its tendency to encourage infidelity.

He must have little experience in

literature, who knows not into what strange and wild notions learned men have often been betrayed by their fondness for a darling hypothesis of their own invention; and in the present case, the claim of novelty is fully admitted.

The avowed object of Dr. H. is to enquire into "the origin and immediate occasion of Psalm and Prophecy;" and to shew that they were confined to a particular season of the year—the feast of the former rain, to which they had *uniformly*, one way or other, an *immediate* reference. The plan of his work I shall give in his own words, p. 2, 3.

"The subject to be discussed, must of necessity be distributed into separate dissertations. In the first of these the *season* of the Psalm and Prophecy, which it must be understood have both the same origin, belong both to the same period of the year, and are often both composed by the same person, shall be determined.

"In the second, the manner of singing the psalm; and of receiving the word, shall be explained.

"In a more advanced part of this work, it shall be shewn, that the several occasions on which the psalm is recorded by the sacred writers to have been sung, were in every respect similar; and the contents of the psalm always the same, from the time of Judith upward, to the most early period upon record."

Dr. H. then applies the same hypothesis to the prophets, and pretends to "demonstrate," that from the time of Malachi to Elijah, and from Elijah up to the times of Abraham—"the season of Psalm and Prophecy was never altered; and that there are but few occasions on which the prophet is not a regular messenger of God, who returns with the word at a certain period of the year."

Thus far I think we cannot misunderstand our Author, that the GRAND OBJECT of prophecy was the RAINY SEASON, and the CHIEF OFFICE of the PROPHET and the PSALMIST to foretell or celebrate it; and if this be true, I appeal to you and to my Readers, whether it does not sink the prophets to the rank of stargazers and prognosticators of the weather, and reduce the Old Testament to the value of an old Hebrew almanack.

But even this, shocking as it may appear, seems to me much less so than the perversion of Scripture and sacred criticism employed to give it the colour of plausibility.

The learned Professor begins by asserting, "that the season of the promulgation of prophecy, and of singing the psalm, was at a great public feast, common to the Hebrews, with every other nation of the east; which feast was regulated by the return of the periodical rains of autumn." He then remarks, page 5, "With the Hebrews we read of a former and a latter rain, which fell at particular periods, and without which they were liable to scarcity and famine. The former rain seems to have sometimes descended in the eighth, and sometimes in the ninth month of the Hebrew year, not many weeks after the feast of tabernacles, which took place in the seventh month." The latter rain refers to "the end of the showery season," (a period of some weeks calm and dry weather intervening." P. 55.)

Having fairly stated the Author's

hypothesis, I proceed to shew the extravagant manner in which he applies the language of the sacred writers in its favour. It has been remarked of the learned Dr. Hammond, that having adopted peculiar hypotheses relative to the destruction of Jerusalem, and the heresy of the Gnostics, he could see nothing else in the New Testament: so our Professor can see nothing in the Old Testament, but the former and the latter rain, and the feasts thereto belonging. Of this I shall trouble you with a few out of many instances.

"The great occasion of sacrifice, feasting, and thanksgiving, an occasion which gave birth to the whole of that beautiful collection of odes, the book of PSALMS, and ALMOST ALL the prophecies, was the approach and fall of the former rain." P. 14.

In the following passage the awful judgments of God are reduced to the phenomena of a thunder-storm, and his special presence to the showery season!—"Whenever the prophet speaks of God as approaching, or the day of the Lord as at hand, it may be taken for granted, that he is predicting the autumnal rains. The Hebrews do not, indeed, ascribe the special presence of God to any season but this, and therefore when he comes, he is always described as coming to judge." P. 19.

Again, if the Psalmist exclaims, "The Lord is KING; or, if the prophet declares, Jehovah shall reign in Mount Zion, it may be concluded that both are speaking of the former rain." In like manner, he tells us, if either "speaks of Jehovah as the ROCK of his people, we may rest assured that he is celebrated as the source of waters." P. 21.

According to our Author, the psalm "seems EVER to have taken place in the night, and to have been attended with . . . splendid illuminations." Surely this writer must have read the Scriptures with a veil upon his eyes, if not upon his heart. David often speaks of praising God in the morning, yea, three times in a day. (See Psalm lv. lvii. lxiii.) Great part of the service of the temple, it is well known, was performed in the morning; but Dr. H. like some fashionable people, turns day into night, and night into day. Let us hear his reason. When one prophet says, "The light of the moon shall be as the light of

the sun;" he explains it of the light of the former being increased by lamps and torches to be "as clear as the day;" and this he calls alluding in a very elegant manner to the illuminations. And when the prophet adds, "*the light of the sun shall be sevenfold*," our Author, (as if inspired by a moon-beam) tells us, it imports, that the illumination shall continue for "seven successive nights!"—Still farther, ascending by a happy climax to the acme of absurdity, the learned Professor assures us, that when *JEHOVAH* is spoken of as the "light everlasting" of his people, it is a "direct allusion to the illuminations." P. 24-5.

During these extraordinary nights we are told "the prophet was favoured with those divine communications, which are termed the word of God." But if these communications respected only the approach of rain, which came regularly in the eighth or ninth month, except in extraordinary cases, they surely little deserve to be called "divine," or to be stiled emphatically, "the word of God!"

But war too, according to this Author, was regulated in the same manner, commencing a little before the rainy season, and terminating on "the first appearance," of its infallible presages, p. 32. This, if true, must have made short campaigns, and the Hebrew annals would not have been so deeply stained with blood. But who can forbear a smile at such suppositions as the following; that the flight of the Philistines, after the death of Goliath, was not occasioned by the loss of their champion, but by the approach of rain; and that the song of Moses at the Red Sea, was the song of rain, because he speaks of the *waters overflowing*;—yet such are the arguments by which our ingenious Author labours to support his hypothesis. See page 58, and 66.

Of those noble odes which constitute the book of Psalms, and which have been hitherto understood as descriptive of the various feelings which agitate the heart of a good man, on a great variety of occasions, we have the following curious classification. In the first class he places those which "betray much apprehension from the enemy, and much despair

of rain."—In the second, those which "look forward to the rain and the flight of the enemy" as blessings, it is "devoutly presumed," "God will not withhold."—And in the third, "those rapturous and extatic compositions, which either exult at the certainty of their deliverance by the descent of the rain, or triumph over the foe, already dispersed by it, and rejoice in the anticipation of plenty." So that the rain—the rain—and the rain, was still some way or other the burden of the sacred ode, and the pious Author had no feelings to express but what concerned either the weather or the wars!

But let us examine his instances. When the Psalmist (Psalm xlii.) *pants* after God, we are informed (page 88.) that "he longed for the rain." When (Psalm xliii.) he prays "send forth thy light and thy truth," he is imploring rain and lightning, or rather wishing for "the nocturnal illumination," which also we are required to believe is constantly intended by the *light of God's countenance!* (page 91.) When he desires to "walk before God in the light of the living," (Psalm lvi.) we are told "the Hebrew literally signifies, that he may personally *make procession* to the presence of his God, in the light of those that are *preserved*;" (page 92.) that is, to make this consistent with the last interpretation, the height of David's piety consisted in *making procession* with lamps and flambeaux, together with "the song, the shout, and the *universal uproar*" of the people, (page 87.) in order to join the *illuminations* (which he calls the presence of God) in the Temple. What a new and easy "practice of piety" is this! Surely a London mob must be very pious, for we have a recent instance, and shortly expect another, which will demonstrate how fond they are of *lights and illuminations*—yea, and of *making procession* too, with "music—the joy, the shout, and the *universal uproar!!!*"

But to be serious, (as it is indeed a very serious misfortune that a learned Doctor of Divinity, and Professor of Poetry should thus debase and expose to ridicule the sublime devotion of our inspired writer;) I shall add but one other specimen of our Author's new translation and exposition, which occurs in his version of the

one hundred and forty-third Psalm, a part of which runs thus: "Answer me speedily, O Lord, *my hurricane faileth*; hide not *thy presence* (in the illuminations) from me, and I shall be likened to those that go down to the well Teach me to perform thy pleasure, for thou art my God, *thy hurricane is plenty*." Would the English reader believe, that this is the same text rendered by our translator, and by learned men in general, *thy Spirit is good*? Will the Author produce any reason, any authority, or even any apology, for transforming the soul of the Psalmist, and even the Spirit of God, into a *hurricane*? Will any Doctor of Theology pretend that *ruach* (רוח) the Hebrew word used for spirit, properly signifies a hurricane? or will he condescend to give us a reason for its being here so rendered? I am much mistaken if he can. But if *ruach* signify a hurricane in the Old Testament, then should not *pneuma*, its corresponding word in the New Testament, signify the same? I know that one learned critic talks, ridiculously enough, of "a holy *wind*," and "a wind of holiness;" but our Author would improve it, I suppose, to "a holy hurricane,"—"a hurricane of holiness." So that between these two learned writers we shall get completely rid of the Spirit of God, with all his works, and influences—yea, and of our own spirits too; for if when we read my *spirit* faileth, *i.e.* fainteth, we are to read "my *hurricane* faileth," so, in other instances, we must read, "my *hurricane* rejoiceth;" and as our Author applies the same term to Deity, we must read, "I will pour forth my *hurricane* upon all flesh;" which, however applicable it might have been to the universal deluge, must sound extremely strange when promised as a blessing to all mankind.

I have confined my observations to the first class of Psalms; though the same strange and absurd explication accompany the other classes. And as I conceive the Reader must be already tired of these absurdities, I proceed no farther; but I would conjure men of learning, and those who conceive themselves to be men of genius, to be cautious how they attempt to obtrude on the public systems, so repugnant to common sense, left, while they gain a momentary applause for ingenuity and novelty,

they provoke the lasting censure of good men, and expose the sacred Oracles to the contempt and scorn of infidels, who are proud of such an opportunity for ridicule.

Yours, &c.

London, 15th Jan.
1802.

CRITO.

** We are concerned to find the Author of the work here animadverted upon with some severity, is recently deceased, a circumstance that seems unknown to our Correspondent: as however, his work is but recently published, and as our Correspondent's motive appears not to be personal, we do not consider the death of Dr. H. as a sufficient reason for suppressing these remarks, which any other Correspondent, who may object to their justice or propriety, is at equal liberty to answer.

EDITOR.

TO THE EDITOR.

Sir,

I READ your Prospectus with a considerable degree of interest. Having been much disgusted with the party principles of the existing reviews, I was gratified to hear of a Literary Journal, the plan of which promises nearly the same utility, without their inconveniences and defects. Yet, Sir, as a man of some literary experience, who has been often disappointed in works of fair promise and liberal profession, permit me to say, I am not without my fears and jealousies respecting yours; and, at the same time, with your leave, I wish to suggest a few things which appear to me important to maintain the respectability of your Work, and secure the public patronage.

In your own department, Mr. Editor, I would recommend to keep as much as possible to the analytical plan. I know that a good analysis requires care and candour. It is much more difficult than to copy a table of contents; yet who can be entertained or instructed with the latter? It may recommend the book, but will not recommend your work to readers, who require something to inform and please: nor will mere detached extracts satisfy; I would therefore advise, when practicable, to throw your contents into the narrative form, and to introduce your extracts between, so as to relieve the

tedium of reading the mere heads of chapters.

Another hint I have to offer, respecting the nature of the works you honour with analysis and extract. If you wish to procure our respect and preserve our attention, you must not fill your pages with the ephemeron productions of the herd of play-writers and novelists, the poetasters and quidnuncs of the day. We must have useful science, (as popular as you please) sterling sense, nervous language;—and, permit me to add, good morals and sound divinity in their turn; which is the more reasonable, as I suppose many of your readers will be of the clerical order, the bulk of whom are known not to be able to purchase books, though they are expected to be men of extensive reading. In deference to their cloth, I would also hope you will sometimes indulge us with a little classical and biblical criticism, when it appears to you valuable and important.

What I have to suggest to young correspondents is with equal propriety addressed to you, since it is to the Editor men look for the selection and superintendence of their papers.

Permit me to caution you against three or four sorts of scribblers, very dangerous to the peace of your readers, and the success of your work.

1. *Angry politicians*, whether ministerial or anti-ministerial. Turn them over to the newspapers. Give us as much sound political information as you please, but teize us not with the bickerings of the inns and outs; the squabbles for the loaves and fishes.

2. *Religious Bigots*, of all denominations, whether in the establishment, or among the numerous sectaries that divide from it. Guard us from a persecuting spirit on the one hand, and a turbulent disposition on the other—a temperate clergyman and a peaceable dissenter, both claim our respect; and nothing can be more unjust than the reflections of party journalists on the one side or the other.

3. *Sceptical philosophers*, who, from affected modesty, reduce every thing to a query,—hesitate on every important principle in morals or religion;—and “reason downward till they doubt of God.” Rational investigation should on all subjects be encouraged; at the same time, as those should be guarded against who wish to overturn the first principles of religion, morals, and civil government, and reduce it to anarchy and atheism.

4. *Literary pugilists*, those polemical writers, who contend not for truth but victory, and who attack persons more than principles; whose object is rather to vilify an opponent than refute him. Yet such is human nature, that these writers, by publishing wit for argument, and strong language for good sense, often acquire a momentary popularity, greatly to the injury of truth, and the reproach of public taste.

These brief hints, Mr. Editor, are submitted to your opinion and revision from one who means to be a subscriber, and, if acceptable, an occasional contributor.

OXONIENSIS.

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